

Arthur Miall

18 Bowdrie Street

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIII.—NEW SERIES, No. 933.]

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PRICE { UNSTAMPED .. 8d.
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THOMAS COOPER'S ENGAGEMENTS IN LONDON AND NEIGHBOURHOOD, DURING THE WINTER OF 1863-4.

1863.

1864.

NOVEMBER.

DECEMBER.

JANUARY.

FEBRUARY.

MARCH.

S 1	(Baptist Chapel: Shackwell-green, N., Rev. J. S. Stanion's.	T 1	Young Men's Christian Association: 48, Great Marlborough-street, Regent-street, W.
M 2		W 2	
T 3		Th 3	
W 4	Primitive Methodist Chapel: Philip-street, Hoxton, N.	F 4	
Th 5		S 6	General Baptist Chapel: New Church-street, Edgeware-road, N.W.
F 6		T 8	
S 8		W 9	
M 9		Th 10	Rev. Dr. Jabez Burns'.
T 10	Wesleyan Chapel: China-terrace, Lambeth, S.	F 11	
Th 12		S 13	Westmoreland-street Chapel: Pimlico, S.W.
F 13		M 14	
S 15		T 15	
M 16	St. John the Evangelist: Southampton-street, Fitzroy-square, W.	W 16	
T 17		Th 17	Shouldham-street Chapel: Edgeware-road, W.
W 18		F 18	Rev. W. A. Blake's.
Th 19	General Baptist Chapel: Praed-street, Edgeware-road, W.	S 20	
F 20		M 21	
S 22	Rev. J. Clifford's	T 22	
M 23	Holy Trinity Schools: Vauxhall-bridge-road, Westminster, S.W.	W 23	BRIGHTON.
T 24		Th 24	
W 25		F 25	
Th 26	Craven Chapel: Marshall-street, Golden-square, W.	S 27	Oaklands Chapel: Shepherd's Bush, Uxbridge-road, W.
F 27		M 28	
S 29		W 30	
M 30	Rev. J. Graham's	Th 31	Rev. C. Graham's

F 1	Primitive Methodist Chapel: Philip-street, Horton, N.	M 1	Hall of Science: City-road, Finsbury, E.C.	T 1	Baptist Chapel: Abbey-road, St. John's Wood, N.W.
S 3		W 3		W 3	
M 4		Th 4		Th 3	John's Wood, N.W.
T 5		F 5		F 4	Rev. W. Stott's
Th 7	Craven Chapel: Marshall-street, Golden-square, W.	S 7	Independent Chapel: City-road, N.	S 6	UXBRIDGE, (Middlesex.)
F 8		M 8		M 7	
S 10	Rev. J. Graham's	T 9	Rev. A. Hannay's	T 8	
M 11	WOODFORD, (Essex.)	W 10		W 9	
T 12		Th 11	Anerley Chapel: Penge, S.E.	Th 10	ST. ALBAN'S, (Herts.)
W 13	Baptist Chapel: Shouldham-street, Edgeware-road, W.	F 12	Rev. W. Hickman Smith's.	F 11	
Th 14		S 14		S 13	
F 15	Rev. W. A. Blake's.	M 15	CHATHAM, (Kent.)	M 14	
S 17	General Baptist Chapel: Borough-road, Southwark, S.	T 16		T 15	WATFORD, (Herts.)
M 18		W 17		W 16	
T 19	Rev. J. Harcourt's.	Th 18		Th 17	
W 20		F 19	MAIDSTONE, (Kent.)	F 18	
Th 21		S 21		S 20	BRIGHTON.
F 22		M 22		M 21	
S 24	General Baptist Chapel: Commercial-road, East, E.	Th 24		T 22	
M 25		W 24		W 23	
T 26	Rev. T. Goadby's	T 25	TUNBRIDGE WELLS, (Kent.)	Th 24	
W 27		F 26		F 25	
Th 28	Baptist Chapel: Shackwell-green, N.	S 28		S 27	Primitive Methodist Chapel: London Fields, Hackney, N.E.
F 29		M 29		M 28	
S 31	Rev. J. S. Stanion's	W 30		T 29	
		Th 31		W 30	
				Th 31	

Letters, during all the days which this List shows I am to be in London, to be addressed "THOMAS COOPER, 23, Chisenhale-road, Old Ford, Victoria-park, London, E."

Other Letters to be addressed, "THOMAS COOPER, Lecturer on Christianity," at the town where I am appointed, as "BRIGHTON," "TUNBRIDGE WELLS, KENT,"—&c., &c.

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"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIII.—NEW SERIES, No. 938.]

LONDON: WEDNESDAY, OCT. 21, 1863.

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Ecclesiastical Affairs.

THE MANCHESTER CHURCH CONGRESS.

CHURCH Congresses, such as that held last week at Manchester, are of very modern date. Rumour assigns to the Bishop of Oxford the credit of having originated them. They resemble in many respects the annual meetings of the Congregational or the Baptist Union. They are a sort of unlicensed Convocation. They are not, it is true, divided into an Upper and a Lower House, nor are the laity excluded from their deliberations. They have no ecclesiastical authority. They are open to every Church party. Their principal object appears to be to compare notes on all those topics of practical importance which are supposed to concern the internal welfare of the Church. That they are attended with much that is gratifying, and followed by useful results, we do not doubt. Of necessity, however, they become monotonous. One Congress is so like another that it is hard to remember anything to distinguish between them except the place at which each is held. Nevertheless, that our readers may judge for themselves, we give below a descriptive account of the session held at Manchester, of which we may here remark that the customary list of subjects underwent the customary mode of treatment, with the single exception that those of a politico-ecclesiastical character seem to have been almost wholly left out of the programme. In most other respects, the proceedings of the Manchester Congress were but a slight variation of those at Oxford.

Two or three noticeable features of these assemblies will attract the attention of Nonconformists. We comment upon them in no controversial spirit—and, perhaps, the members of the Establishment will not object to learn respecting this new institution, "how it strikes a stranger." We who stand without can see some things to much greater advantage than they whose place is within. Perhaps, we shall do some service by making known what we see.

The first feature of these Church Congresses that strikes the mind of a Dissenter is their substantial similarity to other bodies convened for the purpose of exchanging views on the best practical methods of furthering religion. They are marvellously like what we are familiar with. To a considerable extent they go over the same ground as that which is traversed by Dissenting assemblies of an analogous nature. They exhibit precisely the same characteristics—the same mixture of strength and weakness, of wisdom and folly, of self-restraint and impatience, of modest worth and egotistic worthlessness, of timid conservatism and of inconsiderate passion for change. They have to deal, or rather to talk of dealing, with many of the same difficulties which are encountered by us—they have to discuss no end of paper plans which strikingly resemble those which ask our notice. We discover nothing whatever in these Congresses which proves that they represent a body of

Christians superior to most other bodies—that their objects are more beneficent, that their qualifications are of a higher order, that their agreement is more complete, that their tone is more spiritual, or that their success is more unquestionable. If there be anything in the Christian community they are reputed to represent which entitles them to assume an air of exclusive authority in affairs pertaining to the kingdom of Christ in these realms, we must say that it does not reveal itself in these Congresses. We have not hitherto observed in them any sign of exclusive fitness to do the work of the Gospel in this country, either in piety, in zeal, in faith, in love, in wisdom, in tact, in intuition, in experience, or, indeed, in any one of the aptitudes for religious ministration which the broadest interpretation of the New Testament, the record of the will of the Divine Master, instructs us to regard as necessary to spiritual success.

But, secondly, we observe in these Congresses an assumption which, translated into historic phraseology, would be most fitly expressed by the old Jewish boast—"The temple of the Lord, the temple of the Lord, the temple of the Lord are we." They map out the kingdom as though there were nothing between themselves and heathendom. They describe it as a spiritual waste which they only can bring under cultivation. They ignore either tacitly or expressly all agency but their own. Others are doing the religious work which they claim to be properly theirs, but which they have not done, and cannot do—but they take no notice of the fact. The whole tone of their discussions is coloured by the assumption that there is no body of Christians in this country but themselves. Half the work of evangelisation so far as England is concerned—seven-eighths of it so far as Wales is concerned—is done by other agency than their own. But for that agency, in days gone by, Christianity would have perished out of the land. Nevertheless, that agency is haughtily ignored, or, if referred to, is usually referred to as one of the evils which, together with infidelity, vice, and crime, it is their mission to put down. A narrower, bitterer, more arrogant sectarianism the world cannot exhibit. Their very concessions are saturated with the spirit of sacerdotal exclusiveness. Their boast is, not of Christianity, but of their Liturgy, their episcopal descent, their parochial system—anything, in short, but what is common to them and other Christian churches—the divine truths and influences of which they possess no larger share than the rest. Putting together the utter absence of any distinctive evidence of their spiritual superiority, and the tone of ecclesiastical conceit with which it is associated, we must say that these Church Congresses strike us as remarkable illustrations of the demoralising and debasing influence which State favouritism exerts upon the priestly order.

There is another feature of these Church Congresses that has forced itself upon our notice—the quiet coolness with which it is taken for granted that the clergy, as far as they go, are quite up to the mark, and that their only deficiency is in point of numbers. No acknowledgment ever slips out that they may have failed somewhat in the discharge of their duties. No remark is dropped, even perchance, which would lead one to suppose for a moment that any considerable number of them may be spiritually but ill qualified for their work. No sense of self-humiliation shows itself, at least in this direction. No suggestions are offered with the object of increasing their personal piety, their concern for the souls of men, their love to their Divine Lord. It seems to be supposed that they stand in need of no quickening, no incitements to a holy life, no attempt to "stir up the gift which is in them." We hear much in their praise, not undeserved, we dare say—we hear nothing which indicates a consciousness of short-coming. It is always taken for granted that the clergy will do their part, and that they only require to be seconded and supported by the laity. In self-appreciation, certainly, the Anglican priesthood

cannot be accused of being deficient. The sheen of self-complacency may always be observed wherever they congregate. Individually, we suppose, they are not altogether oblivious of the Apostolic exhortation, "not to think of themselves more highly than they ought to think"—but in any collective capacity, in Convocation or in Congress, one must make diligent search before he will come across any traces of their humility.

There is yet another peculiarity to be noticed in these Church Congresses—namely, their apparent inability to imagine that the next generation will be as likely as this to provide temporal means for spiritual ministrations. They seem to consider no organisation solidly based until it is endowed. They expect the laity of the present day to find the capital necessary for the operations of all days to come. Endowments, endowments, endowments—this is their cry. Other religious bodies steadily increase without them, trusting, not in vain, to the living liberality of successive generations. The Church of England, the patronised of the Crown, the pet of the aristocracy, the favourite of the people, cannot trust to the willing assistance of her own children. The incomes of her clergy must be legally secured. Not a district parish must be formed without its endowment, however miserably insufficient. There may be worldly wisdom in this—but it exhibits a marked contrast to the wisdom which characterised the apostolic church.

On the whole, we cannot say that these Church Congresses impress us favourably with the style of religion they exhibit. There is an air of priestism about them which is very stifling. They seem to be attended by very sincere men, but men who evidently see nothing of human wants and woes, virtues and blessings, but such as lie within the narrow range of their exclusive and intolerant ecclesiastical system. They display in close juxtaposition the noble aspirations quickened by Christianity, and the wretched littleness gendered by State-Churchism—the sparks of true fire smothered under the ashes of a false system.

THE CONGREGATIONAL UNION.

THE autumnal meetings of the Congregational Union at Liverpool appear to have been unusually interesting and successful. The opening address of Mr. Mellor gave a high tone to the four days' conference, which was preserved to the close.

At no previous session of the Union has so much prominence been given to the question—how Congregationalism may best bring its forces to bear upon the great masses of the population which lie around, but are to so small an extent influenced by, it. If the admirable sentiments contained in the Chairman's address, the paper on "British Missions," and the speeches at the subsequent public meeting, are based on truth, Independency, modified as it may be to the exigencies of the case, ought to be able to take its full share in the ever-pressing work of home evangelisation. It has pointed the way to others; and, as was shown by more than one speaker, Congregationalists have set an example in developing the resources of voluntaryism which Episcopalians have not been slow to follow, with results surprising even to themselves. Years ago the flexibility of this form of ecclesiastical organisation, and its abundant resources for what are called "aggressive" purposes, was fully and specifically pointed out. Then, these plans were regarded with timidity, if not alarm, as calculated to unhinge church order and government. Now, experience and the urgent necessities of the times have placed them among the indispensable agencies for the extension of the Gospel among our benighted millions. It betokens a healthy vitality among Congregationalists such the questions as lay agency, the employment of evangelists as supplementary to the ministry, and the responsibility of Christians,

of both sexes, individually to take part in extending the Kingdom of Christ, are earnestly discussed in an assembly which is considered to represent the Congregational body at large.

We have been amused with a statement given in the *Times* as to the intentions of Congregationalists in respect to the State Church, following so close upon the Bicentenary movement of last year. A correspondent has, in another column, conclusively shown the absolute falsehood of the allegation contained in the *Times* paragraph, that "all were agreed that it would be unwise and impolitic to raise any controversy with the Established Church." We have no doubt that the Rev. R. Robinson more truly expressed the opinion of the great majority of his brethren at the Liverpool Conference when he said:—"As Congregationalists, our very existence places us in a position of antagonism to the State Church, which, by its Romanising tendencies on the one side, its rationalistic spirit on the other side, and its latitudinarianism on all sides, appears to us a huge injurious stone of stumbling which ought to be lifted out of the way." And just in proportion as religious activity is excited, within as well as outside the Church, does this "huge injurious stone of stumbling" impede the progress of religious truth. Such has been the increasing experience of those engaged in home missionary enterprises. How little the antagonism of Dissenting bodies to State-supported religion is likely to be allayed, is visible in the tone of the Synod of English Presbyterians which was held in Liverpool simultaneously with the Congregational Union.

Did space permit we might advert to the noble stand which Congregationalists continue to maintain on behalf of voluntary education, and to the substantial results which are flowing outside the denomination from their consistent adherence to their principles. They occupy, it is true, an isolated position, but their testimony on behalf of Voluntaryism, in education as well as religion, is beginning to be felt by those who are hampered by the aid and interference of the State. The Revised Code is sorely troubling the managers of "National" schools under the Committee of Council, and making many of them look with something of envy upon the independence which Dissenters enjoy.

Mr. Morley has had the courage to moot in the Congregational Union a question of great importance to all Dissenting bodies—one which interposes greater practical difficulties in the way of denominational union, so often discussed in our columns, than any other. His paper on "Trust-Deeds" is worthy of consideration by others besides Congregationalists, and especially his concluding remarks on the danger of multiplying endowments instead of expending all available resources in meeting present spiritual needs. "Our strength," he said with a cogency which will not fail, we hope, to produce an adequate impression, "is not in the number and value of our parchments, or the extent of the property which they describe, but in the truth that abides, and the holy life that glows, in the hearts and minds of our renewed and instructed people. Unless the influence of property be jealously watched and restricted, it will be our weakness and may prove even our ruin. The desire ought to be not for more endowments, but for more consecrated personal activity—i.e. for more holy and divine life. The warning voices that come to us from older and more richly-endowed communities, tell of worldliness, strife, and corruption with which we fear they have become inextricably entangled, and should make us watchful lest we should be overtaken by similar evils, and thankful, if, as a religious community, we have 'neither poverty nor riches,' and are without bonds and burdens free to serve Christ." Ecclesiastical conferences which elicit such just sentiments and faithful admonitions as these, and lay them before the Christian world, cannot be unproductive of salutary results.

ECCLESIASTICAL NOTES.

THE MANCHESTER CHURCH CONGRESS.

It was a bold idea to summon a Church Congress at Manchester; but we suspect that those with whom it originated had no conception of its boldness. We should like to know, however, what the shrewd, practical men of the cotton metropolis thought of it. Of all the people in the world they would naturally be the quickest to mark the incongruity of such a meeting. Manchester and the Church of England proceed on two opposite principles. Manchester is a hive of factories in which every factory does its own especial work. The Church has organisations for doing all that the Con-

gresses are summoned to do. The organisations do not do it, and a Congress, which cannot do it, is therefore called together. What would a manufacturer think of building a factory, filling it with the most expensive machinery, letting it remain idle, and then building a second factory by its side to do the work of the first? Manchester is a huge employer of labour, where the shrewd head and the cunning hand meet rewards in proportion to their various abilities. In the Church, labour and its rewards are in inverse proportions. Manchester is a school of political economy, one of whose principal doctrines is that worth and value are about synonymous terms. In the Church, worth and value have opposite meanings—the worth of heart and brains being of less value to the owner in it than in any other profession in the world. Manchester is the capital of Free Trade, where every man claims and possesses a "fair field" but "no favour." The Church is the incarnation and last refuge of Protection—where all favour is claimed for one party only and no fair field is willingly allowed to others. Manchester is characteristically somewhat democratic. The Church, as *Frazer's Magazine* has told us, is the Church of "deportment" and of the aristocracy, or as the *Edinburgh Review* of this month remarks—"it is the religion of the well-to-do." Manchester is also somewhat Dissenting. The Church hates Dissent as some one is said to hate holy water, and has formally excommunicated all its adherents. Manchester is an embodiment of the spirit of young England in the nineteenth century. The Church, as Mr. Goldwin Smith has aptly said, is "a mediæval Church,"—Mediæval in spirit, character, organisation and worship.

This mediæval, anti-Dissenting, aristocratic, and protectionist Church has made its appearance in the modern, Dissenting, democratic, and free-trade Manchester. It is like the visit of a file of Lord Mayor's coaches, sedan-chairs, and palanquins to Cheapside in the height of business. The strangest thing was that it went first for advice and next for sympathy. The Lord Mayor's coach, the sedan-chair, and the palanquin wished to know what to do, and required help to do it. But instead of going to the railway-carriage, the brougham, and the cabriolet for advice, they held a conference amongst themselves. The result has been a failure. If they could only have let down their pride a little they would have done very much better. The most sensible thing for a Church Congress going to Manchester to have done would be to ask the Dissenting ministers and laymen of Lancashire to meet them; to have stated their case, and then to have requested the best advice which their brethren of the Free Churches could give them. We say this in all seriousness; for many of the questions which were discussed at the Congress have been solved for years in the practice of the Nonconformist churches.

The programme of the Congress was a good one, but the subjects were of rather too multifarious a character. Experience will teach the promoters of this movement that it is better thoroughly to deal with four or five than scamp twenty or thirty matters of debate. With one exception—viz., the Church in Ireland—the political relations of the Establishment were avoided. "Church Extension"; "Church Architecture"; the "Supply and Training of Ministers"; "Lay Co-operation"; the "Church in Ireland"; the "Management of a Large Parish"; "Parochial Mission Women"; the "Law of the Colonial Church"; and the "Church in Lancashire," were the principal subjects named for discussion. The aim of the promoters was evidently to secure an expression of opinion on the internal economy of the Church. Looking at the matter from the Manchester aspect the subjects were very discreetly chosen. All opprobrious topics—all scandals and disabilities—all marks of weakness, were, apparently of purpose, avoided. Papers on the Canon Laws; on the Ecclesiastical Commission; on the Church and the Poor; on Church Patronage; on the votes of the Bishops; on Church-rates—would not have suited the Manchester market. Or rather they would have suited it too well, and have had a larger circulation than might have been desirable.

We have not attempted to present a formal report of the proceedings of the Congress (which occupy between thirty and forty columns of the Manchester daily papers). It will perhaps serve a better purpose if we give, in a few paragraphs, its most salient features. After a sermon by Dr. Hook, in which the rights of the Church as against the State were very boldly dealt with, the Bishop of Manchester opened the first meeting by a speech, in which he paid a high compliment to the laity of the Church, expressed his gratification at their co-operation in the Congresses, spoke of the "antiquated representative bodies of the clergy," gave some

diocesan statistics in disproof of the assertion that the educational character of the clergy was declining, and bespoke a Christian and moderate tone of discussion. Mr. Birley, in a paper on Church extension which followed, warmly advocated a more systematic method of dealing with this difficulty. The most prominent points in this paper touched on the necessity of the clergy identifying themselves more completely with modern social enterprises, and of widening their sphere of support. "All ranks and classes," said Mr. Birley, "should be invited to contribute, without looking too narrowly to the worldly advantages of each." This brought up in anticipation, the question of the offertory, which was warmly advocated by Mr. W. Cotton. The most practical remark on the subject was made by the Rev. Mr. Beaumont, who suggested a petition to the Bishops, calling upon them to adopt some means of providing for the existing spiritual destitution. "Church Architecture" was treated by Mr. Beresford Hope and Mr. E. B. Denison in the spirit in which the largest contributor to St. Margaret's would be likely to treat it. An æsthetic religion with the proper mediæval expression; a correct ecclesiastical symbolism, and a place for the performance of every rubrical ceremony, were stated to be the proper things for the Church of England.

Canon Stowell read a paper on the Supply and Training of Ministers, which was remarkable for the advocacy of a new order of pastors—laymen, who should visit the sick, catechise the schools, and lecture in rooms, courts and lanes. Laymen again! And again—for immediately afterwards the Bishop of Melbourne rises and remarks, that the only solution of the present difficulty with respect to the maintenance of the clergy, is a plain, straightforward, and earnest appeal to the laity. The remark is echoed by Mr. Akroyd, who, in a paper on "Lay Co-operation," counselled the same course, and by the Rev. Joseph Bardsley in a subsequent discussion on "The Management of a Large Parish." But the laity might have been elevated without it being considered necessary to disparage the clergy. This duty was undertaken by the Rev. T. J. Rowsell, of Stepney, who denounced the caste feeling amongst the clergy—the feeling that "their sacred office would not stand out prominent enough if they did not place a gulf between themselves and the laity." This was a blow at priestism and the professional sentiment, and it was well received.

The Rev. W. C. Plunket's paper on the Church in Ireland was, to a large extent, a merely *ad misericordiam* appeal against the destruction of that Church. Mr. Plunket acknowledged that what in other lands would have produced great results, had failed in Ireland—owing to "peculiar difficulties" which he had "not time" to mention. He maintained, however, that there had been great progress in the character and zeal of the clergy, and that the number of converts was increasing. Canon McNeile believed that the experiment of a Protestant Established Church in Ireland had never been fairly tried, for the men appointed to govern the Irish Church had been "nothing more than convenient politicians, rather than conscientious clergymen or devout pastors"—a remark the most damning of the system of a Church Establishment that could have been made. The Canon advocated a removal of abuses, "the sooner the better," and hoped that the heads of the Church would not wait to have reforms forced upon them, but that they would themselves originate them. The Canon closed his speech with the following declaration:—

The gist of the whole question was, What is the Church in Ireland for? If it were avowedly and exclusively for a minority, and if the majority had saving Christianity without it, he, for one, thought the sooner it was abolished the better. Yet these were the weak grounds on which many defended it. But, on the contrary, if the object of the Church were to Christianise the country, a country which, without it, must remain unchristianised—or anti-Christian—then to say that it did not succeed was a good reason for strengthening its hands, and no reason at all for withdrawing support. Was this the object of it or not? As members of the Church of England they had come deliberately to the conclusion—and many of them had given it a solemn attestation upon oath—that some of the peculiarities of Romanism were vainly invented, having not the warranty of Holy Scripture; that others were repugnant to the principles of the primitive church; that others were "blasphemous fables and dangerous deceits"; and that others of these peculiarities involved nothing short of idolatry. If Romanism were saving Christianity, then withdraw the Church of Ireland; but if Romanism were anti-Christian, then sustain it.

Archdeacon Stopford and the Earl of Harrowby bore witness to the reviving character of the Church, as also did the Bishop of Oxford. The Bishop, however, would also have an immediate reform:—

I much rejoice to be able to say how heartily I agree with what fell in the early part of his address from Canon McNeile, I mean that a fatal thing in the Church of Ireland, as an Establishment, is to leave the abuses which are dominant in her, instead of attempting to remedy them. It is on these abuses that the attacks on

the Church of Ireland rest, and I think it would not be very difficult, if you will only trust the men who ought to guide the affairs of the Church in Ireland with the necessary discretion,—the bishops and the two archbishops, especially,—I think it would not be difficult to remove the greatest at least of these abuses. The whole idea of the Church of Ireland, if I understand it aright, is, that it is to be a missionary church. Now, it is in the notion of a missionary church that it should provide for two families—say, for instance, of Protestants, in a wide district, a clergyman and church, and an income, with his glebe and garden; and that it should leave all other districts of the same church where God has stirred the minds of men, and brought them to the truth—that there it should leave no provision for doing His work among the people. There should be, I think, the power of temporarily, at least, removing the work of the instituted clergyman from the parish where he can do nothing to a district where he can do everything.

The debate on "Clergy Discipline" presented no new feature. While it was regretted that there should be such difficulties surrounding this subject, it was considered better to leave the law as it stood. The Bishop of Oxford thought that it was wiser to bear present inconveniences than have the immoralities of the clergy too much talked about!

One of the most interesting discussions was on the "Offerory and Open Church Movement." It was introduced by the Rev. W. R. Wroth, who spoke warmly in its favour. Some facts stated by subsequent speakers were of a remarkable character. Thus the Rev. Canon Atley, Vicar of Leeds, stated that he had lately introduced the offerory, and that during forty-five weeks it had raised 1,048*l.* Dr. Molesworth, Vicar of Rochdale, and Archdeacon Harris, gave similar testimony. The Rev. C. J. Le Geyt, of St. Matthias's, Stoke Newington, said that the offerory in his church produced 1,000*l.* per annum. Mr. Antonio Brady gave facts to show its value in raising funds for building and supporting churches in poor districts; and Mr. Robert Sowler, Mr. Robert Brett, of Stoke Newington, and the Rev. W. Emery, of Cambridge, told how it was supplying the lack of Church funds. "In several churches," said Mr. Emery, "they had increased the receipts, in small sums, by about 500*l.* a-year."

It was natural that the growth of the Church in Lancashire should be one of the subjects brought before the Congress. It was the subject of two papers, one by the Rev. James Bardsley, and one by the Rev. Dr. Hume. The result of Mr. Bardsley's paper was that "the Church, upon the whole, taking the country generally, furnished now as *large* a spiritual provision as at the commencement of the century." That is all! What would a similar inquiry into the growth of Dissent in Lancashire result in? Dr. Hume's paper was characteristically statistical. The Doctor, after his usual manner, endeavoured to prove that Protestant Dissenters were in a lower condition in the county of Lancaster than in the country generally, and remarked that "it was surprising to see how little their efforts had done to enlighten the blackest spots of our home heathenism." The loss of the Church in Lancashire, he added, had not been the gain of Dissent. Somehow or other the Earl of Harrowby was alarmed into defending the Ecclesiastical Commission at this point—nobody having attacked it. The result of his speech was a sharp and loudly-applauded onslaught on the Bishops by Canon Durnford.

Some apt remarks were made in the debate on ruri-decanal meetings, in which the Rev. W. Emery warned the Church that if she "wished to be in truth as well as in theory the Church of the nation, she must be willing to learn by experience, and adapt machinery to new circumstances and things." The Rev. W. N. Molesworth told the meeting that, "as to supposing the Houses of Parliament would ever give up the control they possessed over the Church, it was unreasonable," and Mr. Hope told them that the Church was now in "the throes of a second birth, and that that birth would come to pass or not as the Church proved itself to be the friend of the people." We suppose that, to counteract this, Archdeacon Bickersteth immediately remarked that, if ever laymen were admitted to Convocation, "the effect would be the separation of the Church from the State." The proceedings of the Congress were closed on the evening of the third day by a public meeting on Day and Sunday Schools, at which all the speakers, from the Bishop of Oxford downwards, earnestly urged Churchmen to throw themselves into the Sunday-school movement.

We have not said a word as to the manner in which these discussions were conducted. The Bishop of Manchester, in his opening address, told the Congress that they were met for the best of purposes—"to compare, in a Christian and moderate spirit, different views of things and different shades of opinion; to become personally charitable, to become, under Providence, liberal." You would hardly have thought that a word on such a subject was necessary where seven hundred clergymen were pre-

sent—seven hundred clergymen, too, of the "Church of deportment"! Sad, however, to say the Church of deportment entirely forgot its manners. The Congress was a bear-garden, a pandemonium, a wild-beast fight, worse than any American assembly. "As far as we are aware," says the *Daily News*, "no meeting hitherto called in this country for a religious purpose, at all events, no meeting confined to the members of one community, has been so marked by disorder and uproar as this Congress. Tumultuous cries, reproaches, recriminations, and unseemly interruptions have marked every day's proceedings." This is the way the discussions were carried on:—The Rev. Alexander Watson spoke on the subject of Church Architecture, and was obliged to sit down from "interruption." The Rev. Joseph Bardsley, who followed, was also "interrupted." Canon Stowell, in reading his paper on the Training of Ministers, was, we are told by the *Times*, "loudly interrupted by alternate cheers and hisses," while an allusion to the Act of Uniformity was met by "cries of 'No' and great uproar." The meeting ultimately "shouted" the Canon down. Then there followed another scene. Archdeacon Denison came on the field, and had spoken just one sentence, when the clergy of the "Church of deportment" indulged themselves in "hisses and whistling." Next there were "Oh, oh's," "hisses, and stamping," "renewed interruptions," "general commotion," "cries of 'Shame,' and 'intense uproar.'" After this came "a storm of hisses," "shouted commands to 'sit down,'" "renewed cries of 'Shame,'" violent gesticulations of "one or two rev. gentlemen," and finally, "great uproar for several minutes." This was in the brief debate on the supply of ministers. Mr. Akroyd shared no better, but, "like most of his predecessors, was cried down before his paper was concluded." Canon McNeile also partook in a scene which elicited "interruption," "renewed interruption, and cries of chair," and lastly, "boisterous cheering." And so the Church Congress behaved. What an admirable example to set to the Dissenters and "infidels" of Manchester!

We are afraid that, under such circumstances, the Congress has not done the good that was expected from it. It will probably tend to level the professional sentiment. It will perhaps give a stimulus to one or two modern Church movements—such as lay co-operation and the Offerory—and if so we shall rejoice, for every step taken in these directions is a step from State pay and control. When the laity obtain the chief power and when the principal revenues of the Church are supplied from voluntary sources, the value of the present alliance will come to be correctly appreciated. The feverish anxiety manifested to reform the Irish Church, indicates that reform in this direction will soon come. There was surprisingly little abuse of the Liberation Society at the meeting, and no thought of looking to any but themselves for future help. These are certainly healthy signs. But, the greater the speech the greater the disunion, and it becomes more and more apparent that only the State alliance keeps the Church together for a single day. The *Record* has now thrown the Congress over. After the Manchester proceedings, it describes it as "a one-sided affair"; says that certain Evangelical clergymen were "decoy ducks" there; that "the semblance of unanimity or concord is impossible"; that it is a High-Church affair, and that Evangelical clergymen had "far better stay at home" than go to another such meeting. Certainly the Evangelicals seemed to come off second best in the "scenes." The High-Church party, like the Tories in the House of Commons, have, apparently, the advantage in lungs. Archdeacon Denison used his to such purpose that at the end he is described as being "extremely hoarse" while he speaks of himself as capable only of "screaming." It was all very dignified, and we hope the visit of the Congress to Manchester has enlightened the manufacturers and their workmen on the character, manners, and customs of the United Church of England and Ireland.

We should, however, be doing injustice to many Churchmen who took part in the proceedings of this meeting if we neglected to bear testimony to the generally earnest and Christian tone which pervaded the papers which were read. Occasionally a lofty singleness and purity of purpose was manifested which ought to have commanded great respect. But however high the character of the speaker or his paper, not one seems to have secured either grave attention or uninterrupted hearing. The Church has cultivated feelings of intolerance so long, that they have become a fixed habit. The ill-temper shown towards Dissenters is now carried home. Her sin has found her out, and is marring her best endeavours. The passions which have been excited during the

last four or five years have now "o'er leaped" themselves. The fruit meant for us is being eaten by the grower. If it has a bitter taste and is rather indigestible, the Church has herself to thank for the fact. This, however, is evident, whether in good temper or in bad, there is a fixed and growing determination to regain lost ground and make up for lost time. Rather than the vessel should be lost there is an increasing willingness to throw over all old lumber and unnecessary ballast. Pew-rents, sinecures, clerical exclusiveness, sectarian pride, are all threatened. Year by year this catalogue will grow. Things will be reckoned as lumber which are now looked at with eyes of fondest affection. Then the Church, like a stately ship, well manned, and sails set, will start on a voyage the most prosperous she has ever seen. When that day shall come, none, we hope, more devoutly than ourselves, will wish her "God-speed."

AUTUMNAL SESSION OF THE CONGREGATIONAL UNION.

MEETING ON CONGREGATIONAL PRINCIPLES.

A public meeting for the illustration and enforcement of Congregational principles was held on Tuesday evening, Oct. 13, in Great George-street Chapel, Liverpool. The edifice was completely filled by a most respectable audience, who manifested their interest in the proceedings by remaining almost without exception till the very close. The chair was occupied by Charles Robertson, Esq., of Liverpool. The devotional service was conducted by the Rev. E. R. Conder, B.A.

The CHAIRMAN said it had been brought as a charge against Congregationalists that they had no fixed creed. If by that was meant that they repudiated the intervention of all human authority, he gloried in the charge. Their sole authority on matters of faith was the Bible. (Cheers.) If their practice sometimes lagged far behind their theory, it was not so much the soundness of the theory that was at fault as the imperfection of the practice. But the theory of Independency involved this great principle—that the prosperity and efficiency of the churches depended chiefly upon the maintenance in them of spiritual life. Without that breath from on high, the churches were like a rope of sand, or as a heap of dry bones calling aloud for decent burial. If that were so, how important was it that the churches should give earnest attention to the best means of applying their principles to the wants of the age—that they should ascertain what mistakes should be avoided, what prejudices there were to be overcome, what aims to be pursued, and what sacrifices welcomed! Surely the theory of Independency, viewed in that light, presented the best and wisest matter for patient thought. Take for instance the view of the Church as the chief human instrument for the restoration of the world to God. What importance there attached to the preparation of instruments for the work! The Christian ministry would be regarded as fulfilling its highest work in training the church for the work assigned exclusively to it, not to any order of men, the work of bringing back the world to the righteous law of God. But in the meantime to make all men think alike would be no more expedient than to make all men of one stature or complexion. (Cheers.)

The Rev. R. SPENCE, A.M., of Dundee, moved the first resolution, as follows:—

That this meeting gratefully acknowledges the honour which God has conferred on the pastors and churches of the Congregational order in the United Kingdom in enabling them to diffuse the blessings of Scriptural education, social worship, and religious teaching, by the simple aid of the voluntary principle, with a complete independence of State control and support, and would urge on the friends of Christ in the denomination the duty of increasing endeavours for the promotion of his glory.

He said that he was very happy to stand before that meeting as the representative of the Scottish Congregational Union. He might say that Congregationalism had perhaps done more than other denominations in proportion to its size and influence. Historians divided the history of the race into three periods, according to the prevalent character of the implements—the stone, the bronze, and the iron periods. Now, it was possible to look at the successive ages of Christian work in something of the same light. There was a period when the axe of the executioner was the great means of convincing heretics; then came the bronze period, when the civil arm was employed to collect Church-rates. But there was dawning a better day, when the only moral tools used would be those of free convictions. (Cheers.) But Independents were not only called upon to be thankful for the past; they were bound to exert themselves actively for the future. There were moral wastes all over England and the world to be redeemed, and there were fertile fields to be made still more beautiful even as the garden of the Lord. Congregationalists did not merely aim to convert sinners—that was but the beginning of their Christian organisation. They aimed at developing Christian character until it attained the stature of a perfect man in Christ Jesus. When that was done, the idea of Congregational union would be realised, and there would be nothing left beyond but the fellowship of heaven. But until then, there would always be something to do for the glory and honour of the blessed Master. (Cheers.)

The Rev. R. ROBINSON, of Lambeth, seconded the resolution. In the course of an animated speech, he said he would give a few items of his articles of belief:—

First, I believe in Episcopalianism—a little; secondly,

I believe in Presbyterianism—a little more; thirdly, I believe in Congregationalism—very much; fourthly, I believe that last item to be a veritable fragment of the original "Apostles' Creed." (Laughter and cheers.) And now, after the experience and tests of twenty years of ministerial labour, I am more firmly "rooted and grounded in this faith than ever"; and I have a strong conviction that the constitution of our churches is in strict accordance with the mind of Christ, and that wide-spread spiritual usefulness and power to which my resolution refers may be regarded as the seal of the Master's approval, and fulfilment of his promise, "Them that honour me, I will honour."

As Congregationalists, their very existence placed them in a position of antagonism to the State-Church, which, by its Romanising tendencies on the one side, its rationalistic spirit on the other side, and its latitudinarianism on all sides, appeared to them a huge injurious stone of stumbling which ought to be lifted out of the way.

But we would have this distinction always kept in view, that while we must protest against a State Church, we only differ from an Episcopal Church; we live to oppose the one, but we can work fraternally and harmoniously with the other, knowing that the episcopal form of church government may be advocated with a conscientiousness fully equal to our own. But a State Church is so opposed to our convictions, that we could not be identified with it even though all its doctrines were Scriptural, all its prayers pious, and all its ministers men of God. Nonconformity is a necessity with those who strictly interpret our Lord's declaration, "My kingdom is not of this world." We object to a State Church as men, for it fetters our consciences. We object to it as citizens, for it infringes our rights. We object to it as saints, for it fosters wrong views of Christ's holy religion. The great question in reference to every ecclesiastical organisation ought to be this, Which is most in harmony with the general spirit and design of that institution called the Church of God? and the longer I live, the more fully I am persuaded of the Scriptural character of the "churches of the Congregational order." But, though we deny the "Divine right" of the episcopal form of church government, we lay no claim to a Divine right for the details of our own. The great Master has given us, not specific rules, but guiding principles, and the consonance of these with any form of church government must be determined by the individual conscience. It seems to me, sir, that a system so elastic as our own is the very one from which we might expect to secure such results as those referred to in my resolution. We believe in the "workings of willingness," and insist that the voluntary principle is pre-eminently [Christian]. The fact is, our friends of the State Church do now practically admit this. We have provoked them to voluntary labour; for proof I need only refer to the three things specified in the resolution. As to "Scriptural education," they copy us in their voluntary Sunday-school; as to "social worship," they copy us in their voluntary cottage lectures and private prayer-meetings; and as to "religious teaching," they copy us in their voluntary extra services in cathedrals and abbeys, halls and theatres, and in the ecclesiastical conference now being held in a neighbouring town. We are right glad of all this.

By God's grace, they had, as a community, made great strides, and done much good, though they certainly might have accomplished much more if there had been less isolation in their Congregationalism. Each separate congregation was a power for good, but united congregations became a mighty power. They were sometimes taunted by their State-Church friends with their want of union—alas! their section was not most compact and quiet just now, nor was it likely to be for many a long day—but it must be remembered that their motto was this, "In things indifferent, liberty; in things essential, unity; in all things, charity." They deplored division and disunion wherever they existed, and they were now met in union to testify against them, and to proclaim to the world that there was a growing desire and determination amongst them to be both "united and free."

The resolution was carried unanimously.

The Rev. J. BALDWIN BROWN, B.A., moved the following resolution:—

That while cultivating a true and expansive charity towards all the followers of the Saviour of every denomination, this meeting is convinced that the relation of Independency to other forms of Church polity is such as to give peculiar value to the enunciation of its distinctive principles with a view to counter-act abounding errors and to diffuse Evangelical truth.

Mr. Brown supported the motion in a long and elaborate speech—his principal theme being the place of Independency in the great array of church parties, which, in England more freely than anywhere, had sprung out of the principles of the Reformation. Their church organisation was a kind of educational seminary to train up individual members.

We lay hold on every man whom we can touch with the hand of the Spirit, and seek to educate him to rule himself, to rule in the Church, to rule in all the daily practical concerns of life according to the principles of truth which are revealed for the regulation of life in the Word of God. And we tell him, Educate yourself, educate others; as you learn, teach; as you receive, impart; as you are blessed, bless. We have no room here and no forms for men to make themselves comfortable and snooze away at ease in Zion. We want all our room and all our energy to educate men to be in their turn the educators of the world. And that is what seems to me to be so fully in the harmony of the Divine counsels concerning the education of the world.

Was anything more remarkable in the present day than the development of Voluntaryism in the Church of England? Where did the Church learn the secret of the spell which was covering England with beautiful churches and subscribed endowments? Nay, they had gone much further than that; they had actually taught the Church of England the principle of a Congregational Union. He thought the Church was really a promising pupil. He did not despair of one day winning the crowning victory, and bringing the supporters of the Establishment to see the beauty of the model Independent church. It could truly be

said they had no model Independent church, and it was charged against them that they had aimed too high. That might be, but he would say, "Give me the men to work with who are lifting their powers to their aims, not the men who are humbling their aims to their powers." But was there a Church shoe in Christendom which did not pinch more sharply than theirs? And he believed that in no other church was it possible to engage the same prompt, strenuous, and unflagging co-operation on the part of the whole body of the people in any good work, having for its object the glory of Christ and the good of man. Mr. Brown concluded by saying:—

We are comparatively the few in England, in Christendom; our mission has mainly been that of witnesses, witnesses of spiritual truths too pure, too lofty, to win the ready acceptance of mankind. Our fathers fought, suffered, and died for principles which are now recognised by all churches, and are exalted to the high places of the Christian world. Our work is mainly that of witnesses still. Few we may be comparatively, and few we may continue to be, but we are not ashamed. Our place, as I have said, is in the van, and the vanguard is not as the main body of the host. We have fought in the van for ages. There is hardly a great question affecting the liberties and the progress of mankind on which the Independents have not been the first to feel and to speak the truth. We are not ashamed of our principles. We are not ashamed of our ancestry. We number among our forefathers some of earth's purest and noblest spirits, men in every age who, rather than bow the knee to Baal, have taken joyfully spoiling, bonds, and death. And we know whom we have believed. We know that the archetype of our Divine principles is on high; and we know that, few as we may seem on earth in comparison with the multitudes which attach themselves to more pompous and portly churches, our place will not be a mean one, nor will our company be small in that great day of revelation when those who have won in all ages the great victory of faith shall pass up, when the battle is ended, to lay their spoils at the feet of the Great Captain, and receive from his hand their crowns. (Loud applause.)

A. ROOKER, Esq., in seconding the resolution said that men ought not to hold ecclesiastical principle as a mere accident of birth or education, but as the result of solemn and careful inquiry; but the firmest belief in certain principles of church organisation was compatible with the most fervent charity. Congregationalists held the great catholic doctrines of Christianity in their integrity and purity, and if error in any shape crept into this belief it was owing to a want of true humility. It appeared to him that Congregationalism was a constant testimony for the simplicity of Christian worship. He thoroughly believed in the principles of the denomination. He believed that they were pre-eminently adapted for the advancing condition of society.

The resolution was adopted unanimously.

The Rev. Dr. VAUGHAN moved the third resolution as follows:—

That this meeting would be deeply concerned that while the Churches of the Congregational order hold the complete sufficiency of the Sacred Scriptures and advocate unrestricted liberty of conscience, they should retain a warm unabated attachment to the peculiar truths of Christianity, and cultivate the spirit of fervent devotion, in order to secure more of that heavenly influence of the Holy Ghost, without which all human endeavours to extend vital religion will be vain.

He said:—

You have heard a great deal this evening about our principles, and a stranger might suppose that we were in danger of attaching undue importance to them. Now I do not mean to say that there is no danger of that kind, but I do mean to say that there is not another denomination in Christendom so free from that weakness. (Cheers and laughter.) You will hear a great deal more in our pulpits against trusting in church polity or anything short of Christ than you will hear about Congregationalism. We are ready, indeed, to confess that in the hands of men that are not wise and good it may become the most repulsive thing in Christendom. But let it be in the hands of sober and wise men, and we fear nothing. Now, we have no faith at all in the infallibility of Popes or of the Church; they are supposed to represent, or of an English Parliament, or of any sort of church that that Parliament can create. Nor have we any faith in the infallibility of John Wesley, or Dr. Owen, or John Howe. (Cheers.) We never say that a thing must be right because Dr. Owen or John Howe said it. We retain our own manhood in the presence of all who have gone before us, and we follow them but as far as they follow Christ. We say you may take our polity and form of worship, and be most jealous for the upholding of it, and not be a bit of a Christian after all; or, on the other hand, you may reject our polity and yet be a very good Christian. Surely, then, we can hardly be charged with attaching a superstitious value to outward organisations. (Cheers.) What we want is that to which the resolution I have read points—not to be convinced that our principles are from Holy Writ, for of that we are convinced already, but that our Congregationalism shall be characterised by its subjection to the authority of revealed truths, and baptized with the spirit of a religious life. (Hear, hear.) Our Congregationalism is good as it is; if it is to be diffused and to become a power, it must be characterised by the piety which we possess in common with all churches. No church ever prospered by simply becoming the assailant of another church; if a church is to prosper in its contentions, it must be by the force of its own position, truth, and godliness. When the Reformation came, the struggle was not for mere equality—it was for life. And when the conflict came between Puritans and their antagonists, it was not a conflict for mere equality, but for life. The powers arrayed against them were bent on crushing the life that was in them. Hence they rose up as they did, and offered the stubborn resistance that we now read of in history. (Hear, hear.) In our time we are placed in a stream of thought in which there is a great deal tending to soften down and wear away the great distinguishing lines of evangelical truth. If you would be, according to ideas that are afloat in many minds, a preacher fit for the age, you must take care how you touch upon orthodox doctrines. You may hold the fall of man and the consequences of that fall, but you must be careful not to seem to know a great deal about what all this means. You must not reject the

doctrine of the incarnation, but then it must be a doctrine that you look at from a distance and of which you have scarcely any definite form at all. The atonement must not be cast aside altogether—even Mr. Carlyle believes in a sort of atonement—but you must not seem to know anything very fixed and certain about it. Woe be the day for our Congregationalism when such a *dilettanti* coxcomb theology as that comes to be a current thing with us; and woe the day when the very dawn of it can take place without careful watching and strivings against it. We ought not, with all our enlightened apprehensions of what progress must be, to suppose that God's Church has been in the world 6,000 years—that God's Spirit has been the teacher of that Church—and that down to this day nothing is certain. There is much for man to learn, but he needs be at no loss to find out the grand purpose of God's revelations. And, therefore, if we as Congregationalists are to do God's work, we must have a clear and strong grasp of God's truth. (Cheers.) May I venture another word? and it is, the scientific thought that is afloat among us deserves our very serious consideration. Ours is sometimes called a scientific age. Now, it is in the nature of man that no great good ever comes to him without bringing some drawback; and the effect of this rapid growth of intelligence has been that men have suffered their spirits to drop down into these secondary causes, and to suppose they have comprehended them. (Hear, hear.) Scientific men will say—What are you to do with the facts? (Hear, hear.) Do with them? Why, deal with them as honest men; but then I would have you bear in mind that your physical facts are not the only facts in the universe. (Cheers.) God's universe includes mighty facts, and there are reasonings that follow from them as well as out of your physical facts. And your physical facts must be very wonderful indeed if they are to overthrow all the spiritual forces that have gone to make God's creatures on earth the religious beings that they are. (Loud cheers.) These are the things, my brethren, in the ministry with which you will have to grapple; and, in order that the doctrines of the Gospel may have their right influence upon the spirits of men in an age like ours, you must be capable of dealing with these things. And while we give candid attention to all that sceptical men may urge, there is a firm, manly bold of Christian evidence, that we must not allow to be loosened by a false candour that is too common in our times. Let us stand by each other—help each other in contending for this truth—ever remembering that faith only can beget faith, earnestness only can beget earnestness, and that men of God, under his blessing, can alone multiply men of God. (Applause.)

JOHN CROSSLEY, Esq., of Halifax, seconded the motion, without making a speech.

The resolution was adopted unanimously, and the benediction was then pronounced, and the meeting separated.

INTRODUCTION OF VISITORS.

At the reassembling of the Conference on Wednesday morning in Great George-street Chapel, after devotions led by the Rev. David Thomas, of Bristol, visitors from other churches were introduced.

The Rev. R. SPENCE, M.A., of Dundee, said that he was most happy to convey the fraternal regards of the brethren in Scotland to the Congregational Union of England and Wales.

The Congregationalists of Scotland had done more spiritual work in the country than might be expected from their numbers, and what was more, they had stirred up other denominations to Christian activity. They had to a considerable extent modified Presbyterianism in the land. The Presbyterian synods no longer sought to rule with the same high-handed might as before. A striking instance of this came before the last session but one of the Church of Scotland. It had seemed good to Dr. Guthrie to introduce into his congregation the habit of standing up in prayer. That was against the Scottish custom, and if the innovator had been a less notable individual the assembly would have taken ulterior measures, but in this instance Dr. Guthrie carried the independent principle without interference. In some Presbyterian congregations also there had been an approach to purity of communion. In England it was the custom for Independent churches to receive letters of dismissal from Presbyterian churches, and it ought to be known that in many of the latter the practice of multitudinous communion was observed. Still, purity of communion was on the increase. The Presbyterian Synod, however, did not meddle with such matters. Some important movements were now in progress in Scotland. One had reference to a proposed union between the Free Church and the United Presbyterians. That union was likely to take place; but he feared it would not tend to the increase of spirituality in the northern portion of the island, though it would doubtless give more political and ecclesiastical power to the Presbyterians. The influence which the movement would exert on the Congregational body would probably be of a salutary kind, as it would lead many excellent people to join their communion. Another important movement was in progress, or, at least, might be said to have commenced—namely, the proposal for a union of the Established Churches of Scotland and of England. The Church of Scotland was in rather an unhappy position. On the one hand it had lost a good deal of its popular influence, which had gone over to the Free Churches, and on the other hand, the landed aristocracy had in considerable numbers left it for the Established Church of England. Many ministers, therefore, felt it important to take one side or the other, and were of opinion that by a union of the two National Churches they would secure for the Establishment a long lease of power. He did not think, however, that Scotland would submit to such an imposition upon it, as it would place the country in a similar position to Ireland. He hoped, indeed, that Ireland herself would soon throw off the yoke of an Establishment which commanded the confidence of so small a portion of the inhabitants. (Cheers.) With regard to the progress of spiritual truth, he believed that there was great reason for thankfulness. (Cheers.)

The Rev. Mr. SHORT, of Belfast, was then introduced to the assembly, as the representative of the Congregational Union of Ireland.

On the motion of the Rev. GEORGE SMITH, a deputation was appointed to the Presbyterian Synod then sitting in Liverpool.

THE INTRODUCTION OF MINISTERS TO CHURCHES.

The Rev. Dr. SPENCE, of London, then read a lengthy address upon the following subject, "How to prevent improper persons being introduced into the ministry." The rev. doctor said that it was a painful and undeniable fact that their ministry now and then contained persons unfitted for the pastorate. This was due to various causes. The congregations of small chapels were often unfitted to judge of the qualifications of ministers. Then again, persons from other communions at times joined their ministry, whose antecedents were not properly investigated. As a partial remedy, Dr. Spence advocated a more careful training of the young men educated in their colleges for the ministry.

The Rev. Dr. VAUGHAN said that, on the question of the admission of students to colleges, the churches themselves needed some education. He was for fourteen years at the head of a college, but he never succeeded in convincing the churches that part of the end for which they existed was to send efficient men into the ministry. He had heard of instances in which impediments had been thrown in the way of young men who ought to have been encouraged. It was requisite that the churches, pastors, and deacons should exercise great discretion in the matter, and keep alive to their responsibility. As to ordination, he had long been of opinion that Congregationalists had been drifting away from the wholesome conceptions relative to it that existed when he was a young man. Very possibly the good men of that time attached too much importance to some little processes connected with the proceeding; but there was at any rate no prospect of any man getting a creditable position in the ministry without deserving it. The evil of having inefficient men, and men of improper character in the ministry, arose too from the circumstance that there were so many small separate churches in the denomination. He had sometimes given offence by refusing to send students to little groups of people who chose to hire an apartment and to attempt to form a new Congregational church without due consideration. Where a movement of that kind was not likely to become a creditable one, every effort should be made by neighbouring ministers to discourage it. Dr. Vaughan concluded by moving:—

That the cordial thanks of this assembly be presented to the Rev. Dr. Spence for his excellent paper on "Introduction to our Ministry"; that it be printed under the direction of the committee; and that its suggestions be earnestly recommended to the consideration of the pastors and deacons of our churches.

An animated discussion then took place on Dr. Spence's paper. The Rev. A. M. HENDERSON, in seconding Dr. Vaughan's motion, said that he had a firm conviction that where God had a work to do in this world, he could find men to prosecute it. Churches had a right to choose their own ministers, but they were not always prepared and educated to exercise that right wisely. Efforts should accordingly be made to diffuse intelligence and promote good judgment on the question. With reference to the introduction of young men to the colleges, it was exceedingly important that the church from which a young man came should have an opportunity of speaking respecting his character, and the college committee ought to have the means of judging with respect to his aptness to teach. With respect to ministers desiring a change of sphere, there ought to be some means for concluding, from the experience they had had, that God had chosen them for the work. The Rev. Dr. GORDON said that one part of the evil doubtless arose from the formation of exceedingly small churches with unqualified pastors. Another part arose from the introduction of ministers from other denominations. He should like to see such men coming in by the door, or at any rate of knowing something of the manner in which they came in. The Rev. J. GRAHAM said he should certainly be grieved to see an inquisitorial court established, and the broad principles of Independency dwindled down into something like connectionalism. Dr. Vaughan had struck a right chord when he said that the great point was to have the consciences of church-members awakened and intelligence diffused. The Rev. R. BRUCE said he would not have it supposed that the number of persons in the Independent ministry of improper character was great. Such persons could not remain in the ministry long. The breath of suspicion would soon drive them away as chaff, though, unfortunately it sometimes blew away a portion of the church, and introduced divisions and ill-feeling into its borders. The Rev. W. PARKES said that something could be said in favour of the small churches. He did not think they were altogether evils. The evil of having ill-qualified and poorly-remunerated ministers might be obviated by bringing out the lay talent of the denomination.

Mr. SAMUEL MORLEY said he was anxious that the discussion of the question should not be confined to ministers, as there were aspects of it about which laymen must feel a strong interest. He had been three years treasurer of the Home Missions, and had come during that time in contact with many things that made him long for a very large extension of lay agency. He had been struck with the rapid extension of the Primitive Methodist Society—a body which was doing a vast amount of good throughout the country, and there was one fact with respect to it which showed the importance of it to lay agency. Although the body numbered 6,000 preaching stations, there were only 800 ministers. Now he had observed that in a very large number of Independent churches the ministers were in circumstances of deep depression. Pastors were anxious to remove, and the people were often as anxious to get them away. There was no cohesion between the members and minister. What was needed was that they should

be brought more frequently into loving co-operation one with another. A minister in the North of England had told him that out of 350 members belonging to his church, there were not more than fifty doing active work for the Lord. Surely that was a wrong state of things, and doubtless if it could be remedied the progress of the church would be much more rapid. With regard to ministers, he had no doubt that many were improperly introduced into the office. Four or five gentlemen in his employment had recently entered the ministry, and he had been the means of keeping some out of it. Instead of inducing men to join it who would probably be unhappy in their work, it would be better to encourage evangelistic agency. Some ministers were afraid of that agency, because they thought it would flood the country with an inferior race of ambitious preachers. But the class of men to whom he referred had no ambition to take important positions, though they had deep sympathy with the people, and hearts full of love to Christ. Such men were to be found in the churches, and they ought to be brought out. With reference to the colleges, he found that twenty-nine per cent. of the Independent ministry had not been at any college; and he was thankful for it, because he held that every Christian man had a right to follow the dictates of his own judgment, always being amenable to that public opinion which was so strong in the denomination. (Hear.) He would not have a young man, however, enter the ministry, if possible, without a recommendation from his church. Then there ought to be an easy way out of the ministry. (Hear, hear.) He again begged, however, to press the question of evangelistic agency upon the attention of ministers. The ministry would be ten times stronger and more useful if it were surrounded by such an agency. Independents were not making the way among the great masses of the population which they ought to be, and they would not until they availed themselves of suitable means to attain that end.

The Rev. JAMES PARSONS, of York, said he believed there was some tendency to covet the reputation of sending a large number of young men to college; but that was a great mistake. He had always exercised great care in that respect, and the result was, that on the one hand he had never had cause to regret having encouraged a young man to enter the ministry, and on the other he had never seen reason to repent not having taken that course. With regard to the introduction of brethren from other denominations, he would not, for himself, recommend any such case unless he was satisfied both as to the spirituality and conscientious Independency of the candidate, and also as to his soundness as to certain great doctrinal points. He had employed lay agency to a large extent in the church of which he was the pastor. He would have it to be remembered, however, that lay agency could be usefully employed apart from the pulpit. A minister's comfort and usefulness would be greatly increased if he employed it. In conclusion, he cordially agreed with Dr. Vaughan, no regulations could be made on the matter by Congregationalists; but that it must be left to the wisdom and discretion of pastors, deacons, and members, not forgetting to pray earnestly that God would be pleased to amend whatever was imperfect in the denomination, and make it still more and more in the future what it had been in the past, a witness for God's truth in the earth, and a great instrument for the advancement of His kingdom. (Cheers.)

The Rev. H. ALLON thought that college committees should determine to accept no young man who did not bring the recommendation of his church. In some cases churches persisted in choosing certain ministers in spite of the adverse judgment of neighbouring pastors. The Rev. J. G. ROGERS, of Ashton, hoped the assembly were all agreed as to the undesirableness of legislating on the subject. The Rev. S. HEDDITCH said the Bristol and Gloucester Association had established an institute for providing small churches with suitable pastors, and it was working exceedingly well. The Rev. Dr. FRASER spoke in favour of an educated ministry. The Rev. R. SPENCE, of Dundee, thought that county associations might devise some plan to meet the evil without assuming legislative functions. The Rev. R. ASHTON stated that no name was admitted into the list in the "Year Book" unless it was recommended by the county association, or by three accredited neighbouring ministers. Mr. A. ROOKER, of Plymouth, thought that lay agency should be made a regular portion of church work.

The resolution of thanks was then agreed to.

Mr. C. ROBERTSON, of Liverpool, moved:—

That a committee be appointed to consider the best means of training the members of our churches for the work especially assigned to them—that of bringing the world to the rule of Christ; such committee to report the result of their discussions to the next autumnal meeting.

The Rev. Mr. DYER seconded the motion, which was, after some conversation as to the wording of the resolution, agreed to. The following are the committee:—Mr. C. Robertson, Mr. John Crossley, Mr. Samuel Morley, Mr. J. R. Mills, M.P., Mr. W. Crossfield, Mr. W. D. Wills, Mr. Sidebottom, Mr. Somerville; Rev. E. Mellor, Rev. J. Kelly, Rev. R. W. Dale, Rev. S. Martin, Rev. Dr. Vaughan, Rev. G. Smith, Rev. R. Ashton, Rev. J. Graham, and Rev. W. H. Dyer, with power to add to their number.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

An important paper on this subject was read by the Rev. Mr. DYER; after which the following resolution, on the motion of JOHN CROSSLEY, Esq., seconded by the Rev. J. B. PATON, and supported by J. R. MILLS,

Esq., M.P., and the Rev. J. H. WILSON, was unanimously agreed to:—

That this assembly tenders thanks to the Rev. W. H. Dyer for the paper on the principles and operations of the English Chapel-building Society now read, and requests him to place it at the disposal of the committee for publication.

This assembly is much gratified to learn that the institution which dates its origin to the action of the Union in 1851 and 1852 has been so efficiently conducted, and has erected or aided in the erection of two hundred places of worship during the ten years now closed.

The assembly commends the wisdom of the society in leaving to applicants the choice of styles, and making its pecuniary aid dependent on the sound construction, ample accommodation, general convenience, legal security, moderate cost, and reduced debt of the building assisted.

This assembly deems the Chapel building Society an indispensable auxiliary to the general and increasing usefulness of the denomination, and fully entitled by the trial of the last ten years to be numbered among our permanent institutions.

Believing that the smaller contributions of the many are a better security of such permanence than the large donations of the few by which this society has hitherto been so handsomely sustained, this assembly now appeals to all the churches of our faith and order throughout the United Kingdom, to admit the English Chapel-building Society as one of the institutions in aid of which the Congregational collection may be made in every two years; and would respectfully suggest the last Sabbath of February as probably a suitable day for a simultaneous effort in aid of chapel extension.

The assembly then adjourned.

The dinner at St. James's Hall was very crowded. The Rev. R. PARRY, of Llandudno, read a short paper on the necessity for erecting English Congregational churches in the towns of North Wales, which are year by year frequented by an increasing number of English visitors. Some discussion ensued, and a vote of thanks to Mr. Parry was adopted.

PUBLIC MEETING ON BRITISH MISSIONS.

In the evening a public meeting was held at Great George-street Chapel on behalf of Congregational Missions, including the Home, Colonial, and London Missionary Societies, and the Irish Evangelical Society. The chair was taken by Samuel Morley, Esq., and there was an exceedingly good attendance. The proceedings were opened with singing and prayer.

The CHAIRMAN in his opening address adverted to the great spiritual destitution of the people of this country as revealed by the Census—five millions scarcely entering a place of worship. He was not of opinion that Congregationalism was adapted only or principally to the middle classes; they had confined themselves too much to those classes. He believed their church system was very much what they were disposed to make it, and that it was just as well adapted to bring them into contact with the masses of the working population as any system existing in this country. (Hear, hear.) The only condition was personal, living sympathy with the people. The great problem was how to get to those classes, and that problem had yet to be solved. As yet they were only on the threshold of this great work, and he was thankful to find other sections of the Christian church were awakening to their duty in the matter, for there was no time to descend to personal differences in the face of so great a work yet to be accomplished. He was at the same time very jealous that their own body should take a fair share of the toil. (Hear, hear.) The true test of a church ought to be the work which it did. There was a vast amount of effort in their church, and of wealth, which had only to be rightly appealed to in order to be brought into active operation. He might say that he especially represented the Home Missionary Society, and he believed that in supporting home missions they would best assist the colonial and Irish missions, for by strengthening Christianity at home they would best enable the church at home to hold the church abroad. The Home Missionary Society had been in existence little more than forty years, but during that time it had done great and good service to the cause of Christianity. The missionary work in Ireland had always been a difficulty, but it had never looked brighter than it did at the present time, and many difficulties had been removed by the feeling of union which had sprung up between the Irish Evangelical Society and the Congregational Home Mission. It would be difficult to find any other organisation which had produced such great results at so small a cost as the colonial missionary organisation of the Congregational body. All present at that meeting must have been rejoiced to see how greatly—as the result of the teaching of the agents of that society—the people in the colonies had been endeavouring to relieve religion from the incubus of State control. ("Hear, hear," and applause.)

The Rev. C. CLEMENCE, of Nottingham, spoke of the claims of the home missions upon the Congregational churches, saying he believed their system to be more than any other adapted to the work of the home missions, because it gave greater and freer scope to individual effort.

The Rev. J. G. SHORT, of Belfast, and formerly of Wrexham, proceeded to give an account of the position of Congregationalism in Ireland, and what was demanded at the hands of English Independents. He thought their position was a most singular one. They were amongst the smallest of the tribes in Ireland, but though small in numbers they were not little thought of, not little talked about, not little hated, not little feared, and not a little respected. ("Hear, hear," and laughter.) Amongst Roman Catholic converts he had found as genuine converts to God as he had ever seen. Within the last month he had received into his church five Roman Catholic converts—not converted by brickbats and bullying, but by the power of the Gospel, presented in the spirit of the Gospel, and they were now among the very choicest members of his church—(Hear, hear)—and he believed in them as thorough-going, living Christians. He must state, too, that there were

some of the noblest preachers of the Gospel among the ministers of the Established Church there. Amongst the body of preachers in Ireland there were some of the truest living souls that they had in the country—so he was not going to vilify those people merely because he did not believe in their system. They wanted if possible to see the faces of their English ministers there more frequently, and would like the visits of those pastors to be not so remarkably fleeting as they usually were; they wanted to feel that they had a closer union with their English friends, and that the latter had, as they ought to have, the deepest interest in the spiritual welfare of the people of Ireland. They wanted to have more faith in God's truth; they wanted a large evangelical agency; they wanted a class of men who should be free to go up and down the length and breadth of the land preaching to the people, not as Christians, but as sinners. ("Hear, hear," and applause.)

The Rev. Mr. GRAHAM, of London, delivered an earnest address, appealing for increased support for the colonial missions, which he showed were doing much good work for the cause of God in the colonies.

The Rev. W. FAIRBROTHER, of London, ably advocated the claims of the foreign missions to the support of Congregationalists.

The Rev. R. W. DALE, of Birmingham, next addressed the meeting, urging that the ecclesiastical polity of Congregationalists, whilst best calculated to develop the most manly and energetic form of piety, was also best adapted for missionary enterprise. The reverend gentleman concluded by moving the following resolution:—

That this meeting, rejoicing in the increasing and widening influence of Congregational missions at home and abroad, would commend afresh to the pastors and churches of the denomination the duty of aiding this organisation by regular annual subscriptions and collections, and especially by trying the long-tried, facile, and efficient plan of a collection on the last Lord's day of October in each year.

The Rev. GEORGE SMITH seconded the motion, which was unanimously adopted, and the proceedings closed with prayer.

The CHAIRMAN announced that, with the view of meeting the claims of the missions, Mr. H. O. Wills, of Bristol, had offered to contribute 300*l.* if nine other gentlemen would do the same before he (the chairman) left the chair. He was himself willing to contribute another sum of 300*l.*, but where were the eight other subscribers to be found? As many friends were absent that evening, or might not be prepared for such an offer, Mr. Wills had kindly consented to allow the offer to stand over until to-morrow (Thursday) evening. At a subsequent period of the meeting the chairman announced, amidst applause, that Mr. Alfred H. Cowie, of Birkenhead, and Mr. W. D. Wills, of Bristol, had offered to contribute 300*l.* each upon the conditions stated.

At the reassembling of the conference on Thursday, the proceedings were opened with devotional exercises, prayer being offered by the Rev. G. W. Conder, of Leeds.

PASTORS' RETIRING FUND.

The Rev. Dr. FERGUSON, of London, read a paper advocating the claims of the pastors' retiring fund, which he said was commenced at their autumnal meeting in Blackburn, three years ago, since which period it had steadily increased, until it now reached 30,000*l.*—(applause)—a sum which, he said, was six times as large as that which their late revered friend Mr. James fixed upon when he first propounded the scheme. Nothing short of 100,000*l.* however, would overtake the claims and requirements of the existing Congregational body, with 2,000 pastors, five per cent. of whom, it was calculated, would require the assistance of the fund by reason of age, infirmity, or impaired health. This would involve an outlay of 4,000*l.* per annum. There were now 32 annuitants from 20*l.* to 50*l.* each (besides those in Wales); their ages were from 38 to 82. The number had been 40, but seven had died. There were other claimants on the lists, but the further consideration of their claims was deferred for want of funds. An average contribution of 40*s.* from each Congregational church in England would meet the requirements. A Liverpool gentleman had bequeathed 3,000*l.* to the fund, to be paid on the death of the survivor of the testator's two sisters. A legacy of 100*l.*, duty free, had also been left by a clergyman of the Established Church, made payable before his other charitable bequests. The managers of the fund recommended that the recipients of the fund should be at least 60 years of age, and 25 years in the pastorate, and that they should not have been engaged in any kind of business, agency, or occupation other than that of the pastorate or tuition. No man who was engaged as an insurance agent, it was said, would be eligible for the assistance of the fund.

Mr. WILLIAM CROSFIELD, of Liverpool, moved a resolution in support of the fund, which, after being seconded by Mr. W. Wills, of Bristol, and supported by Rev. Alex. Fraser, was unanimously adopted.

BICENTENARY RESULTS.

The Rev. JOHN CORBIN read a final report from the Bicentenary Committee, premising that the report had been prepared at the request of the committee of the Union. He said the accumulation of funds was never with them a matter of the first importance. Their motto was—first, teaching; then, secondly, giving. They nevertheless rejoiced in the practical proofs that had been furnished of attachment to New Testament principles. The total promises and contributions to the fund amounted to 216,937*l.*; since that statement had been made up, in May last, there had been an addition amounting, in the aggregate, to 34,631*l.*, making now a grand total of 251,568*l.* (Applause.) The county in which they were now

assembled had nobly done its share in the work, as was shown by the report of the Rev. R. N. Davies. Of the 30 memorial chapels which the county committee had undertaken to raise, Mr. Davies said eight, containing about 6,000 sittings, were finished and opened; one was ready for dedication to Divine worship, one was in course of erection, eligible sites had been secured for thirteen others, and preliminary arrangements were so far advanced that the building would be commenced early in the next year; and with the brightening prospects of trade, such as to encourage local committees to canvass for subscriptions, the remaining seven would promptly be proceeded with. To those memorials, the cost of which would be about 100,000*l.*, must be added the beautiful lecture-rooms which constituted the Bicentenary effort of the Farnworth congregation; and the magnificent educational establishment raised by friends connected with Albion Chapel, Ashton-under-Lyne, at a cost of 11,000*l.*, making an outlay upon the Lancashire memorial structures of not less than 120,000*l.* It was not to be expected that every country would produce similar results. Indeed, financially, some counties had done very little, and two or three had done nothing at all. Friends in Wales had promised to raise in the five years the sum of 20,000*l.* for an Independent college, and they said it would not be astonishing if they succeeded in raising 50,000*l.* there in memory of the fathers who had sacrificed so much. In justification of the course they had taken in the course of the Bicentenary movement, the reverend gentleman cited the opinions of the Rev. Dr. McNeile, the Bishop of Oxford, the Bishop of London, the Rev. Canon Stowell, and other Churchmen—all men of mark—who, he said, all unitedly declared that there were men in the Church who had signed what they did not believe, and that there was authority for saying that the practice was demoralising, fitted to shock and confound and almost paralyse the moral sense of the nation. It was against that shocking demoralisation that they had protested, and against it they must continue to protest until the cause was removed. In doing this they hoped to vindicate the honour and avenge the wrong of the mighty dead. ("Hear, hear," and applause.)

The Rev. JOHN GRAHAM said he had just had a donation of 5*l.* placed in his hands for the funds of the Colonial Mission Society. The resolution he rose to move was as follows:—

That this assembly has heard with extreme interest the paper now read by the Rev. J. Corbin, the honorary secretary of the Bicentenary Committee, and rejoices to learn that so large an amount has been obtained and promised for the various objects specified in the paper, and trusts that these memorial efforts will largely conduce to the spread of Evangelical Nonconformist principles throughout the United Kingdom and the world.

Speaking of the contest in which they had been engaged, he said he should himself be at this time in the Church of England were it not for some of the difficulties which met him years ago. Whilst there were the unreformed elements of Popery and its crudities still left in the Church of England by our so-called Reformation, he said if they wished to save souls, to honour God, and to serve their generation, they were bound to take up these things, which might lead and were leading many souls astray.

The Rev. J. G. ROGERS seconded the motion, which was supported by the Rev. Dr. REES, of Swansea, and carried unanimously.

The Rev. GEORGE SMITH reported that the deputation from the Union had been received by the Synod of the English Presbyterian Church in the most cordial manner. He expressed a hope that by this interview the foundation had been laid for hearty co-operation between the two bodies without any compromise of principle.

TRUST-DEEDS.

SAMUEL MORLEY, Esq., then read a paper in reference to the trust-deeds of chapels and other buildings belonging to the denomination. They had no account of such things in the Apostolic churches, and, granted that the holding and transmission of property by Christian churches was expedient, the conditions and arrangements by which it was held and transmitted became questions affecting the growth and maintenance of spiritual life. The property in the hands of the denomination was in the aggregate very large. Some inconveniences resulted from the way in which it was held—by the intervention of trustees, and not being recognised by the State, and by the separate principle involved in their Independency. Hereafter their position might be better, but it was expedient to make the best of their present position by careful custody of their present trust-deeds. He suggested as the result of much information gathered from correspondence on the subject that—1. The custody of the deeds of the church should be definitely entrusted to some person by the officers of the church, or the church itself, and a minute entered of the proceeding in the church book. 2. Care should be taken to keep all trust-deeds relating to public property distinct altogether from those of a private kind. 3. There should be places of deposit throughout the country, one for each large district, besides one for the metropolis. These arrangements might be entrusted to the county associations, who could with comparative ease provide a convenient room in which to deposit the deeds, their custody being confided to well-accredited persons. And, 4th, the condition of the trust should be periodically examined, and vacant trusteeships filled up when necessary. The paper then dwelt upon the importance of obtaining suitable persons in the choice of trustees, and furnished hints on the subject, one of the suggestions being that a preference should be given to laymen. The form of trusts was a question of great importance and difficulty, and he thought a well-considered, carefully-

drawn trust-deed, accepted by the Congregational churches generally, would be a great saving of trouble and expense. After briefly stating the arguments urged for and against stringent trust-deeds, Mr. Morley made some suggestions which he thought would improve them:—

1. In many of them I have found introduced provisions which are quite irreconcilable with our most cherished principles. Thus I have myself seen a deed within the last six months, in which the power of appointing the minister to a chapel was vested not in the church-members or spiritual persons as we are accustomed to consider them, but in the seat-holders; a money payment entitling them to this privilege. Not unfrequently the appointment is in the trustees, who thus supersede the functions of the Church. 2. In many of them there is much that is unnecessary. Thus I remember a deed in which a clause was inserted prescribing where and by whom the key of the building should be kept, a detail which might surely have been left to the church and its officers. With all deference for some of our existing models, I venture to submit whether it is necessary that the exact mode of appropriation of the pew-rents, the services of occasional ministers, &c., should be the subject of clauses, and whether these and similar subjects may not be covered by the general phrase, "according to the usages, &c." without further definition. 3. I shall, I think, carry with me the sympathies of this assembly in expressing gratification that it is ceasing to be a custom among us to prescribe that the minister shall, when called upon, be required to declare in writing his adherence to certain "doctrines and order," a provision which needlessly exposes him to disrespect and annoyance. With respect to the schedule itself which is now appended to many of our deeds, or which forms a part of them, it is usually so brief, and partakes so little of the nature of a rigid and dogmatic statement of Christian truth, and is subject to such variation in its phraseology, that I can see no valid objection to its use, and I should be sorry even to appear to loosen the bonds which connect our property with the declaration and maintenance of the elementary and vital truths of the Gospel. 4. I venture to add that it is my earnest desire that it should be carefully considered whether it is wise and right to render so prominent in our trust-deeds our practice of "paedobaptism," in the presence of a very wide-spread, and as I hope, increasing desire to combine the two sections into which Congregationalists are divided. The controversy is one which is bequeathed to us with historical bitterness, and in relation to it differences have been exaggerated. I am not ignorant of the difficulties which beset the adjustment of these differences, but I desire to advance and not to hinder the union of the two parties, and, if it be possible, to bring together those whose separation is a weakness to the cause of truth and righteousness, and a reproach and hindrance to their common principles. When we insert in our legal instruments the phrase, "being paedobaptists," in addition to "Protestant Dissenters of the Congregational denomination, commonly called Independents" (which is surely enough to distinguish us), we are not only preventing at the present time the admission on equal terms of our brethren who are Baptists; but, what to my mind is far more grievous, we are binding our successors never to welcome them on such terms, "at all times for ever hereafter." It may be that the Baptists will not come—that they will persist in being separate—but why should we render it impossible, whatever may happen, that they should on equal terms be received. If controversies similar in importance to this are to be treated in this way, I can see no end to the difficulties with which we shall be embarrassed. I should greatly prefer that the clause on the subject of baptism should provide for the right to practise within the chapel the baptism of infants by sprinkling, which clause would effectually guard against the alienation of the property by over-zealous and unscrupulous Baptists, and leave it open to include besides any other mode or subjects as may be thought expedient.

Mr. Morley concluded by expressing with much earnestness his conviction that the duty of Congregational churches did not lie in the direction of multiplying endowments and enlarging property, but in arousing themselves to meet the demands of the present generation.

Property to be devoted to religious uses cannot in my judgment be better invested than by an expenditure in the life-time of its possessor. Invest it in any common earthly security, and "moth and rust will corrupt, and thieves break through and steal." But give it for God at once, without reserve, that it may do his work and receive his blessing, and under the very eyes of the giver it will kindle as hallowed fire to consume the evil; or secretly and silently spread itself as streams of living water to make "the desert rejoice and blossom as the rose." Our strength is not in the number and value of our parchments, or the extent of the property which they describe, but in the truth that abides, and the holy life that glows, in the hearts and minds of our renewed and instructed people. Unless the influence of property be jealously watched and restricted, it will be our weakness and may prove even our ruin. The desire ought to be not for more endowments, but for more consecrated personal activity; i.e., for more holy and divine life. The warning voices that come to us from older and more richly-endowed communities, tell of worldliness, strife, and corruption with which we fear they have become inextricably entangled, and should make us watchful lest we should be overtaken by similar evils, and thankful, if, as a religious community, we have "neither poverty nor riches," and are without bonds and burdens free to serve Christ.

He moved the following resolution:—

That, inasmuch as the validity of existing deeds depends on their being enrolled prior to May, 1864, this assembly strongly urges the churches throughout the country to ascertain at once whether their deeds are thus enrolled, and to inquire, and enter a minute on the church book, as to the person with whom and the place where such deeds are deposited.

Further, this assembly, recognising in the suggestions just offered subjects for grave and careful consideration, refer them to a committee to report upon them, and to recommend such of them as they may think suitable for adoption at the meeting of the Union in May next; and that the following gentlemen be the committee, viz:—Geo. Hadfield, Esq., M.P., Rev. Dr. Vaughan, Mr. Edgecumbe Parson, Rev. A. M. Henderson, Mr. C. Shephard, Mr. J. Crossley, Rev. J. C. Harrison, Rev. T. Binney, Mr. A. Rooker, Mr. S. Morley, Rev. J. Mann, Rev. E. Mellor, Mr. J. A. Jones, Mr. J. Carter, Mr. Edward Dawson, Mr. John Hewitt, Rev. T. James, Mr. J. R. Mills, M.P.,

Rev. S. Martin, Mr. Joshua Wilson, Mr. Eusebius Smith, and the Secretaries.

A. ROOKER, Esq., seconded the motion, which was supported by the Revs. H. W. PARKINSON, R. DALE, and others, and carried unanimously.

We may add that Mr. Morley's paper—which, we believe, had been looked forward to with considerable interest—was listened to with great attention. All the speakers admitted that the question involved many difficulties, and that its solution by the proposed committee would confer a lasting obligation on the body. The discussion was also marked by breadth and liberality. One speaker—the Rev. H. W. Parkinson—insisted that too much reliance ought not to be placed on parchments as a means of conserving the truth or shutting out error; for that if heresy were rampant at any time it would find its way into the churches in spite of all their precautions.

DENOMINATIONAL RESOURCES.

The Rev. T. MANN, of Trowbridge, read an admirable paper on the best means of developing our denominational resources with a view to the extension of the cause of Christ. The author briefly considered the capabilities of Congregational churches, estimating the churches at 2,687, and the attendants at two millions. Taking into view the social position of the members, the amount of money expended in buildings, and other circumstances, he argued that what was being done for Christ in direct spiritual work was only a sample of what could be done if the energies of the churches were fully called forth. To do this there was required, first, more personal consecration to the work of the church, more church organisation, and more denominational co-operation.

On the motion of the Rev. PATRICK THOMPSON, of Manchester, thanks were voted to Mr. Mann for his paper, and a hope was expressed that its publication would call forth much additional personal influence.

LANCASHIRE DISTRESS.

The Rev. J. C. ROGERS made a short statement in reference to the Congregational Fund for the relief of poor brethren in Lancashire. The money given and the clothes purchased amounting to more than 17,500*l.*, the expenses amounting to only about 200*l.* The committee were enabled to make monthly distributions all through the winter to more than 100 churches. He concluded by expressing a hope that contributions would be supplied towards assisting such of them during the coming winter as would stand in need of such aid. He anticipated that about one-third or one-fourth the amount subscribed last winter would meet the requirements of the case.

Mr. ROGERS moved, and the Rev. Mr. GWYHER, of Manchester, seconded, a vote of thanks to the various churches which had assisted in the relief of the Lancashire distress.

The Rev. T. JAMES, of London, moved a vote of thanks for the enlarged and generous hospitality given to the pastors and delegates in this town, and recognising the services of the Rev. James Mann and other members of the committee for the accommodation which had been provided. The Rev. DAVID RUSSELL seconded the motion, which was cordially adopted, and briefly acknowledged by Mr. W. Crossfield, Mr. Baxter, and the Rev. Mr. Mann.

On the motion of the Rev. GEORGE SMITH, seconded by the Rev. JAMES PARSONS, of York, and supported by Mr. JOHN CROSSLEY, Mayor of Halifax, thanks were voted to the president.

The company then adjourned to St. James's Hall, Lime-street, to dinner. After dinner the company sang a verse of the National Anthem; and, in a few subsequent remarks expressive of regret that he was unexpectedly called away, Mr. JOHN CROSSLEY intimated his readiness to contribute the sum of 300*l.* to the fund of 3,000*l.* suggested by Mr. Wills, of Bristol, on the previous evening, in connection with the missions of the Congregational body.

In the evening the ministers, deacons, members, and their friends assembled in considerable numbers at the Crescent Chapel, Everton, where the annual sermon was preached to the Union by the Rev. Henry Allon, of Islington, London. At the conclusion of the service the ordinance of the Lord's Supper was observed.

THE BOARD OF EDUCATION.

The Union concluded its sittings on Friday. At nine o'clock the friends of the Board of Education met at breakfast in the school-room under Great George-street Chapel. Mr. Sidebottom, of Manchester, in the unavoidable absence of Mr. Crossley, of Halifax, took the chair; and among others present were S. Morley, Esq., C. Robertson, Esq., the Rev. G. Smith, the Rev. C. Chapman, the Rev. W. J. Unwin, &c.

The Secretary (Mr. Unwin) read the report of the Congregational Board of Education, of which the following is a brief analysis:—

The income last year for general purposes, derived from subscriptions, donations, and collections, was under 1,400*l.* Forty-two students were trained: the model schools, containing 800 children, were sustained; a depository for the supply of school materials was carried on; and the expense of maintaining the principles of the board, of inspecting schools, with the various charges of the office, were met. In accomplishing this work the model schools yielded a small surplus, and 524*l.* 7*s.* was derived from students' payments—an arrangement which the interference of Government in education has set aside in all institutions receiving its aid.

The following tabular statement was laid before

the meeting in reference to Government grants for education in Liverpool:—

	£	s.	d.
Church of England Schools ...	67,586	7	34
British Schools ...	11,638	4	74
Wesleyan Schools ...	4,853	2	84
Roman Catholic Schools ...	30,513	5	104
Other Schools ...	4,856	5	7
Total ...	£119,446	6	14

The CHAIRMAN, in opening the proceedings, said he did not remember in the most agitated times ever to have met a gathering equal to that which had now assembled. From year to year the feeling had grown that the system pursued by the Government in reference to the education of the people must be changed, if not finally brought to a close. He hoped it would contract its dimensions until there was not a single school receiving a penny from the State. (Hear, hear.)

The Rev. W. J. UNWIN, the secretary to the board, in an eloquent address, explained the present position of Government education in the country.

The Rev. G. SMITH, of London, in a few remarks, dilated upon the value of normal education, and contended that Dissenting congregations had no more right to receive money for their schools than for their churches.

Mr. C. ROBERTSON said that, as one of the representatives of the Congregational Board at Liverpool, he ought to attend rather as a listener than a speaker, as the efforts of the congregations in Liverpool for the support of the schools bore but a small proportion to those of other towns. A few years ago he had been able to forward to Mr. Unwin from the friends in Liverpool some 40*l.* or 50*l.* as their annual subscription; but that amount had gradually decreased until last year he could only send him between 12*l.* and 13*l.* They were carrying on their schools against a great pressure of competition, and were taxed for the support of schools which by that very taxation were enabled to afford an education on lower terms. What had been the result of the efforts of the Government in connection with the various bodies in Liverpool? Schools had multiplied around them, where indeed a useful education was imparted, but at a lower rate than that at which the Congregationalists were able to give it. The consequence was that the scholars of the latter began to diminish in numbers; but about a year ago, the committee came to a resolution to alter their system, and instead of allowing the schools to be partially supported by the congregations and partially by the payments of the children, they decided to adopt the principle of throwing the burden entirely upon the parents. The results were favourable, and the scholars were now increasing in number.

The Rev. J. KETLEY, of Demerara, having spoken of the operation of Government aid in that island,

Mr. S. MORLEY addressed the meeting. After thanking the Liverpool friends for the hospitable reception they had given to the Union, he said he was exceedingly glad, as the result of twenty years' thought and work, to add his testimony to the value of the principle for which they had been contending. That principle he understood to be that of refusing to allow their children to receive any other than a strictly religious education. (Hear.) He was quite conscious of the difficulties in the midst of which hundreds of their ministers were working, but still it was not with them a question of difficulty, for he supposed, as Dissenters, they had never been unconscious of difficulties of one sort or another. For his own part, he had never passed a week without being made to feel the social cost one had to pay as a Dissenter. (Hear.) The cold shoulder and almost open insult were still as much shown in some quarters to-day as ever, because they chose to be—indeed, could not help being—Dissenters. The misery of it was that there were hundreds of them Dissenters by accident. They had been brought up, perhaps, with Dissenting families, and had never gone to Scripture to obtain from that the principle of Dissent. (Hear, hear.) Hence arose the fatal mistake made by hundreds of their congregations in connection with State pay. The great battle of the coming year would be on this matter of State endowments. When the Government did the work which belonged to it better than they now did, he would be more willing to accept their interference with the most delicate work they could undertake—that of the training of children. The sum now devoted to national education, upwards of a million a-year, was large; but still he would be willing that five millions or more should be spent upon it if the result was satisfactory. Mr. Morley concluded by entreating his hearers to maintain a firm hold upon the great principle of the free voluntary religious education of the people.

The Rev. J. JUKES, of Hull, and the Rev. Mr. MELLOR, then addressed a few remarks to the meeting, and the proceedings terminated.

ENGLISH SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

The general synod of the United Presbyterian Church, at its last annual meeting, gave authority to a subordinate English synod, the first meeting of which was held last week in Liverpool. The attendance was exactly 100 ministers and elders, there being about eighty congregations of the body in England. The object of the new organisation is to promote, by the union of presbyteries, brotherly intercourse, and to widen their sphere of Christian and denominational influence. Overtures or memorials of various kinds were transmitted by different presbyteries to the synod for consideration, but the chief features of interest were the meeting for the

exposition of principles and aims, the missionary meeting, and the meeting at which deputations from other religious bodies were received. One of the questions discussed was that of trust-deeds, and a committee was appointed to take the matter into consideration. Excellent papers were read by the Rev. Mr. Taylor, of Bootle, on the evangelical doctrines of the Church, by the Rev. Dr. King, of London, on the Presbyterian form of Government, which were followed by addresses from the Rev. Dr. M'Farlane, of London, and the Rev. Dr. Cairns, of Berwick, who, while acknowledging the desire of the Church to extend its polity, declared its great object to be to diffuse the distinguishing and saving doctrines of the Cross. The devotional services of the missionary meeting were conducted by the Rev. Dr. Crichton, of Liverpool, moderator; and by the Rev. Dr. M'Kerrow, of Manchester, the speeches of the occasion being delivered by the Rev. Mr. M'Gill, Home Secretary; and by the Rev. Dr. Somerville, Foreign Secretary for the missionary department of the United Presbyterian Church; by Mr. Young, of Bellingham, on the missionary progress of the Newcastle Presbytery, and by the Rev. Dr. Edmond, of London, on the extension of the denomination in London. A deputation from the Lancashire Presbytery of the English Presbyterian Church was introduced, and the Rev. J. C. Patterson, of Manchester, after reading a letter from the Rev. Dr. Munro, expressive of his views on union, made an eloquent speech in advocacy of the formation of a British Presbyterian Church. He was followed by the Rev. Dr. Hamilton, of London, and the Rev. Messrs. Chalmers and Keedy, who, while very desirous to see the accomplishment of union between the Free Church of Scotland and the United Presbyterian Church, urged the more immediate amalgamation of the two unwedded sections of the Presbyterian Church in England. The Welsh Calvinistic Methodists of the North and South Conferences had also sent a deputation, and their chief speaker, the Rev. Mr. Howel, of Liverpool, made some interesting observations on the similarity of the doctrines and policy of the Church which he represented to those of "the United Presbyterian Church." There came, finally, a deputation from the "Congregational Union of England and Wales," consisting of the Rev. Dr. Vaughan, of London; the Rev. James Parsons, of York; and the Rev. George Smith, secretary of the Union; with Messrs. Samuel Morley, of London; John Crossley, Mayor of Halifax; the Rev. E. Mellor, of Liverpool, &c. The Rev. Mr. SKINNER, of Blackburn, in general terms, introduced them, and Mr. SMITH in a more official manner. In the course of a short speech, Dr. VAUGHAN eloquently referred to the old co-operation in Puritan times between the Independents and Presbyterians, and to the great harmony of sentiment still existing between the two bodies in reference to the leading doctrines of the Gospel and the cause of civil and religious liberty. He said that there might still be stern conflicts to be waged, and should, as was rumoured, the territorial aristocracy and clergy of Scotland endeavour to introduce prelacy there, in connection with the Established Church, which had been abandoned by the great mass of the piety and intelligence of the country, the Presbyterians might rest assured that the Nonconformists of England would resist the attempt. They had 2,000 or 3,000 churches, and he believed 3,000 or 4,000 places of worship; and there was not one of the churches that would not take its stand by the side of the Independents to prevent the further admission of episcopacy, and to uphold that civil and religious liberty which was the wish of both denominations. Mr. MORLEY said that in London the Independents and Presbyterians were working in harmony amongst the masses of the people, and there never was a time when the common people more gladly heard proclaimed the doctrines of Christ Jesus. He hoped that, should any conflict for the truth's sake or for liberty arise, both bodies might be found strengthening each other against the common enemy. Mr. CROSSLEY and the Rev. J. PARSONS expressed similar sentiments. Mr. PARSONS said that there was unquestionably a great conflict at hand. He did not know that there was any body out of their own with whom the Independents would more cordially desire to co-operate against the great episcopate principle than the Presbyterians. In reply, Dr. M'Kerrow, on behalf of the synod, acknowledged the great courtesy of the visit, and the gratification with which they had listened to the fraternal statements which had been made. He said that during his long residence in England he had enjoyed the closest intimacy with the Nonconformist ministry, and numbered among his most valued friends many of the Independents, both lay and clerical. Besides, he had been at one with them in all the great public questions of the day that had relation to the rights of conscience, voluntarism, and the freedom of the people, and he hoped to stand shoulder to shoulder with them in the battles that had yet to be fought in the cause of religious liberty and social progress. He added that in the contemplated union with each other which Presbyterians were seeking, he would have to be tolerated by some of his brethren and they by him, for they had seldom worked together on public questions, but the Independents and he had always been on the same side. Anxious as he was to form new friendships, he would never dissolve the old, and would never compromise his views of the spiritual nature of the Kingdom of Christ and his religious voluntarism to realise denominational union, whether in Scotland or England. Dr. EDMOND and Dr. CAIRNS likewise expressed their happiness in seeing the deputation, and spoke at some length in accordance with the sentiments of Dr. M'Kerrow. Resolutions

of cordial welcome and of desire for further brotherly intercourse were passed and presented to all the deputations. The question of American slavery came up in relation to an overture from Newcastle calling upon the synod to address a remonstrance to the clergy of the Confederate States on the subject of the address issued by the latter recently in defence of slavery. After a good deal of discussion, during which it was contended by some that the synod should not mix itself up with a semi-political question, a general resolution was adopted expressing the adherence of the synod to their frequently before declared abhorrence of slavery. London was fixed upon as the place for the next meeting of synod, the meeting to be held in Albion Chapel. This first meeting of the English Synod is considered to be a great success.

CHURCH-RATES IN DORKING.

The history of the anti-Church-rate movement at Dorking is both interesting and encouraging. An active opposition to Church-rates was commenced in 1844. This, however, proved a mere spasmodic attempt to obtain a riddance of the impost, for in the following year, some who had been previously foremost in the ranks of the abolitionists were to be found tamely consenting to the levy of a new rate. Two ratepayers only were present at the vestry of 1845 as oppositionists. In the succeeding year a solitary opponent raised his hand against the exaction, Lord Denman's well-known minority-rate-making dictum was now given, and further opposition, for a season, appeared useless. The final reversal of the Court of Exchequer judgment by the House of Lords was the signal, however, for renewed antagonism. The oppositionists mustered in force at the vestry held a few days after the Lords' decision was given, and defeated their opponents. A poll was thereupon demanded, and by the aid of plurality votes, and the exercise of great influence by the landed proprietors of the neighbourhood, the rate was carried. A second discouraging reaction now set in, for many liberal Churchmen, annoyed and dispirited by the apathy of some of the conventionally-styled leading Dissenters, refused in the following year to co-operate in opposing the rate, and the abolitionist majority considerably diminished. Succeeding contests witnessed a still further diminution; but the little band of opponents, nothing daunted by such a reverse, continued, year by year, to move amendments, to demand polls, to offer in fact every legal obstruction possible to the levy of the impost. Another sphere of opposition now presented itself. In May, 1858, the churchwardens applied to the Bench for summonses for five years' arrears of rates. They were politely assured, however, that these were no longer recoverable, and further proceedings were wisely abandoned. On the 1st of January, 1859, an unwelcome "new-year's gift" was first presented to sixteen "defaulters" by a magisterial summons, and then to the churchwardens by an ignominious discomfiture. A rate carried in 1860 was never enforced. The autumn of 1861 is a red-letter season in the annals of anti-Church-rateism in Dorking. Thirty of her Majesty's lieges were then summoned for the non-payment of the impost. A moiety of these disputed the validity of the rate, and escaped further annoyance. Most of the others pleaded non-liability by lapse of time. The Bench overruled the latter objection, and ordered payment without costs. Two of the "defaulters," however, were inexorable, and their goods and chattels were seized. This illegal procedure resulted first in a Queen's Bench suit, and ultimately in a compromise and payment of costs by the magistrates. A vestry-meeting, to make a new rate, was held soon after the seizure referred to. The opposition to the impost was intensified, and so nearly victorious were the abolitionists at the poll, that by one vote only the rate was carried. The triumph to the pro-rate party, however, was a barren one, for the proceedings had been so palpably informal that the vicar's warden declared they must be gone over again. Notwithstanding this admission, both parties were spared the trouble of a new contest, and the rate, though ostensibly carried, became virtually a voluntary contribution. Last year, by great exertion, the pro-rate majority was increased, but a considerably larger number of anti-rate votes than had ever before been given, were recorded. This rate, like its predecessors, was clearly illegal, and no attempt has been made to enforce it. The present position of the Church-rate question in Dorking is, in fact, most encouraging to abolitionists in other localities. A neighbourhood like this, where Dissent is weak, and the Church Establishment is strong, where the so-called leaders of Nonconformity are apathetic, or opposed to active hostility, where the landed proprietary influence is paramount—was assuredly one of the most unpromising for a successful opposition to Church-rates. The anti-Church-rate movement has prospered, nevertheless. By a pertinacious antagonism, good-humouredly conducted, the minority of one has gone on increasing to formidable dimensions; the churchwardens have been thrice foiled in attempting the enforcement of the rate; the Bench has been taught a lesson for its informal decision which it will long remember; and for ten years the opponents of the impost have been happily exempt from legal spoliation. Success like this, obtained under circumstances so disadvantageous, is surely inspiring.

THE ARCHBISHOPRIC OF DUBLIN.—There is a rumour that Dean Trench is likely to be raised to the Archbishopric of Dublin. The Dean is intimately connected by birth and marriage with several noble

Irish families. The *Dublin Evening Mail* says it is believed that Dr. Verschoyle, Bishop of Kilmore, will succeed to the see.

ANOTHER SECESSION FROM THE ESTABLISHED CHURCH.—The Rev. Peter Jones, incumbent of Hindley, near Wigan, has resigned his living, and on Sunday he informed his congregation from the pulpit of his reasons for taking this step. He said he could no longer declare his unfeigned assent and consent to all and everything contained in and prescribed by the Church's Book of Common Prayer as he had done on admission into his benefice. It might be said to him, no doubt, that he ought well to have considered this before he entered the ministry, and to this he could only reply that the scruples of young men were often quieted by the thought that so many good and learned men had made those subscriptions. The particular parts of the Book of Common Prayer which offended the consciences of some, and which seemed to require revision, were the Athanasian Creed, the Baptismal Service, the Visitation Service, the Burial Service, and the Ordination Service. The Baptismal Service, he said, had caused him the greatest difficulty, and he intimated his intention, though retiring from ministerial duties, of remaining a member of the Church of England, and doing all in his power for the revision of the Prayer-book. The rev. gentleman is highly respected by his parishioners, with whom he has laboured for ten or eleven years, and last (Tuesday) evening a well-filled purse was to be presented to him.

THE UNPARDONABLE SIN.—The following is a copy (omitting names) of a letter received by a tenant farmer in Cheshire from his landlord, in consequence of the tenant opposing Church-rates:—

Sir,—I was not aware until I saw my brother yesterday, that you were anxious to have a speedy answer to a proposition you made to him some time ago to continue on your farm, but as I now understand it may be convenient to you to have an answer at once, I lose no time in informing you that I have personally experienced so much vexation, and in my opinion our parish has been so much disturbed by your conscientious objections to Church and other matters, which have so frequently brought you and the parish into collision, that I have resolved (so far as I can accomplish it) to put a stop to such discreditable parish disputes. It is not for me to say whether your views or mine are most sound; but it is obvious that when the landlord and his largest tenant differ so essentially, neither the harmony nor morality of the village are likely to be promoted, and, therefore, I may say at once (without waiting to ascertain the wishes of my eldest son, who is at present in Prussia), that I have made up my mind to look for another tenant for your farm, who shall be a member of the Church of England, and likely to support any measures affecting its welfare. I may say with truth, that I regret to lose the best farmer on the property, and must express my hope that you will find another farm equally desirable to you, and in a parish where the difficulties I have mentioned will not be felt.

I am, your obedient servant,

Religious Intelligence.

ST. ALBAN'S.—On Wednesday, October 7th, a tea-meeting was held among the friends of the Congregational chapel to congratulate and welcome their pastor, the Rev. William Braden, and his wife, on their return from their wedding tour. Interesting speeches were made by various members of the congregation, and the pleasure of the meeting was considerably enhanced by the presentation of a purse of gold to the pastor and his wife as a token of affection and regard.

CHARLESTOWN INDEPENDENT CHAPEL, PENDLETON.—On Wednesday, Oct. 7, a tea-meeting of the church and congregation was held in the above place of worship to welcome their newly-elected pastor. After tea several earnest addresses were delivered by different members of the congregation, and Mr. Oswald Dickens presented the Rev. E. G. Barnes, on behalf of the congregation, with a handsome copy of the Scriptures. Appropriate pieces were sung by the choir, and after prayer by the minister, the meeting dispersed.

BUCKINGHAM CHAPEL, PIMLICO.—On Sunday week the Rev. Benjamin Price preached two farewell sermons, on his retirement from the pastorate of the above place. On Tuesday, at a tea and public meeting, he took his final leave of his flock. An address, expressing the reverential esteem and sincere affection cherished by the people for himself and Mrs. Price, was read by one of the deacons, and a purse, writing-desk, and an elegantly-bound book were presented to him.

SOUTH MOLTON, DEVON.—On Wednesday, the 14th inst., services of a profitable and interesting character were held in this town, in connection with the ordination of the Rev. W. J. Andrew, late of the Western College, Plymouth, who a few months since accepted a cordial and unanimous invitation to the pastorate of the church and congregation worshipping in the Independent chapel. The morning service was opened with reading and prayer by the Rev. E. Thomas, of Bampton. The Rev. W. Bull, B.A., of Exmouth, delivered a pointed and edifying address on "The nature and constitution of a Christian church." The Rev. Mr. Coster, of Barnstaple, proposed the questions, and to them the young minister replied with much force and feeling. After the replies to the questions, a solemn and affectionate ordination prayer was offered by the Rev. J. M. Charlton, M.A., of the Western College, and afterwards a faithful, powerful, and able charge, full of valuable counsel, beautifully expressed, was delivered by the same gentleman to the minister elect.

The Rev. Mr. Saunders, minister of the Baptist church in that town, closed the service with prayer. A goodly number of ministers and friends dined in the school-room, which had been handsomely decorated for the occasion by the younger members of the congregation. Brief, pithy addresses were delivered by the Revs. Messrs. Bull, Charlton, Coster, Hipwood, Saunders, and (Bible Christian), Messrs. Norrington, of Barnstaple, and Dinsey and Trewin, of South Molton. In the afternoon a large company sat down to tea, and in the evening a sermon to the people was preached by the Rev. E. Hipwood, of Plymouth. The whole of the services of the day were well attended.

GREAT DRIFFIELD, YORKSHIRE.—On Sunday, the 4th of Oct., two sermons were preached in the Independent chapel of this town, in connection with the opening of new Sabbath and day-schools by the Rev. A. L. Mitchell, of Brigg. On the following Tuesday, the Rev. R. A. Redford, M.A., LL.B., of Hull, preached. On Wednesday morning a bazaar was opened in the new school-room, and at five o'clock on the same day a public tea was provided in the assembly-rooms, when above 300 sat down to a very excellent tea. At seven o'clock a public meeting was held, presided over by John Cressley, Esq., Mayor of Halifax. After a statement made by the Rev. W. Mitchell (the pastor of the church), to the effect that the day-school would be unsectarian and purely voluntary, earnest speeches, congratulatory and in exposition of the principles of voluntary education, were delivered by the chairman, and the Rev. J. Dickinson, Bridlington; E. Jukes, Hull; H. T. Robjohns, B.A., Newcastle; D. Senior, Malton; and J. Sibree, Hull. A very cordial vote of thanks was tendered to the chairman for his kindness in coming so far, and at considerable personal inconvenience to preside. The meeting was concluded by singing the doxology.

STONDON—LAYING THE FOUNDATION-STONE OF A NEW BAPTIST CHAPEL.—The church at Sheffield now under the pastorate of the Rev. W. T. Whitmarsh, has for many years maintained a preaching station in this hamlet; the services connected with which have been held in a barn which has fallen greatly out of repair, and become too small for the congregation assembling. It has been resolved therefore to build a new chapel, the foundation-stone of which was laid on Wednesday, Oct. 7th, in the presence of a large and influential assemblage. The Rev. W. T. Whitmarsh having read a hymn, prayer was offered by the Rev. G. Short, B.A., of Hitchin. Mr. Whitmarsh having stated the object of the meeting, handed a trowel and a bottle containing a statement of the purpose for which the building was designed to be erected, to D. Lloyd, Esq., and requested him to inaugurate the work by laying the corner-stone. Mr. Lloyd having complied with this request, delivered a brief but earnest address suited to the occasion, after which the Rev. W. T. Whitmarsh read a portion of Scripture, offered prayer, and closed the meeting by pronouncing the benediction. About 250 celebrated the event by taking tea together, which was kindly provided gratuitously by Mr. Dodwell, on his farm. After tea, collections were made on behalf of the building fund, and a meeting held, at which addresses were delivered by the Revs. W. T. Whitmarsh, G. Short, B.A., Neville, and by Messrs. Lloyd, Barker, English, and Foster. A vote of thanks to Mr. Dodwell for his liberality and hospitality was responded to by that gentleman, and the proceedings were closed by the Rev. W. T. Whitmarsh with prayer and the benediction.—*Bedfordshire Express*.

OPENING OF THE NEW INDEPENDENT CHAPEL AT NORTHAM.—The Congregational chapel which has been built at Belvidere-terrace, Northam, in connection with the ministerial labours of the Rev. G. Gregg, was opened on Sunday week, when the Revs. T. Adkins and H. H. Carlisle preached sermons to overflowing audiences. A public tea was held on the following Friday evening, and after that a public meeting, when the chapel was so full that scores were unable to obtain admission. The meeting was opened by singing, and then a prayer by the Rev. Mr. Willet. The Rev. T. Adkins then gave a short introductory address. The Rev. G. Gregg said he could scarcely believe when he looked around him that he was in Northam, but his feelings were rather those of humility than of pride. Many times during the last seventeen years had it seemed to him that he must go and leave them, so discouraging were the prospects of the cause. But these difficulties were surmounted. They had now 140 children, and only wanted more teachers in order to obtain a still greater number. Nearly all the churches in the town had kindly helped them; the Wesleyans had been especially considerate. The pastors of Above Bar, Albion, the Scotch Church, and indeed nearly, if not quite all, the kind friends they knew had readily aided them, the pastors and friends of the first having promised them 100*l.* out of their Bicentenary fund. There was a mortgage on the old building of 200*l.*, and the pulling it down and building and fitting this had cost 440*l.*, besides 60*l.* for four years' interest which were due upon the old building. Besides this mortgage there were 175*l.*, which several gentlemen—Mr. Buchan, Mr. Smith, Mr. Champneys, Mr. Randall, Mr. Sampson Payne, and Miss Cortis kindly gave up, so that the work might be carried on. There thus remained 500*l.* to raise, towards which there was the Above Bar 100*l.* Then the friends at Northam had worked well and nobly, and the working people had raised 50*l.*, beside collections and sixteen tea-tables which they had given. (Cheers.) So that they had got collected and promised 280*l.* towards the 400*l.*, leaving only 120*l.*, which he believed would soon be cleared off. The Revs. S.

March, B. Cavan, M. Hudson, J. Collins, H. H. Carlisle, and other ministers were present, and some of them addressed the meeting before its close.

THE REV. H. WARD BEECHER.

The Rev. H. W. Beecher delivered a lengthy address on Tuesday evening at the City Hall, Glasgow, on "The American Crisis." The hall was densely crowded. The rev. gentleman delivered an eloquent address. He was frequently interrupted, and at the close had to answer some questions. A vote of thanks was, however, finally unanimously awarded to him. The following is a characteristic extract from his address:—

Liberty and slavery could not long co-exist under one Government. The essential operations of these principles were such that there must be at some time a fight between them, whether their upholders wished it or not. So it had been in America, where men who would if they could have avoided a conflict, who had long striven to avert any conflict, had at last been compelled to take part in the inevitable struggle between the two principles. "A slave," said the rev. gentleman, "was only regarded by the Southerners as a thing with two hands, two feet, and a belly." Slavery was the alphabet, the A B C of the war. No man in America pretended that it was not the cause; no man in the South dared say it was not. This war was not on the side of the North a conflict merely of men, but a conflict of principles. The North desired to settle the question by discussion, by moral influence, by legal and constitution methods; but the South refused to do so, and fired on the old flag. He admitted that the Southerners were as gallant a people as those in the North. He would admit that when they came back into the Union, as they would. (Tremendous cheering, and loud cries of "Never, never," from all parts of the hall.) When they came back. ("Never, never," and great cheering.) Well, perhaps, those here crying "Never" would not come back, but the others would. (Great laughter, and repeated cries of "Never, never.") If he thought the thing was to be fought in the hall he would say it over and over again till daylight—(laughter)—but neither his breath nor that of those who were crying "Never" would alter the issue. (Hear, hear.) But when the South came back into the Union—"Never, never"—they would honour her more than they ever did before.

A public meeting was held on Wednesday night in the Free Church Assembly-hall, Edinburgh, for the purpose of hearing an address by the Rev. Henry Ward Beecher on the state of affairs in America, as affecting the cause of the slave. The meeting was one of the most crowded ever held in Edinburgh. The large hall was filled to overflowing long before the appointed hour of meeting, and hundreds of people blocked up the passages, and made vain attempts to procure admission. In fact, Mr. Beecher, the members of the committee, &c., could not make their way into the hall until passages had been cleared by the police. Mr. Duncan McLaren occupied the chair, and briefly introduced Mr. Beecher to the meeting. He mentioned that they had among them three or four distinguished foreigners who were to have gone by the train at six o'clock to Paris, who had kindly agreed to testify their detestation of slavery. These were M. Garnier-Pagès, M. Desmarest (one of the most distinguished members of the French bar), and M. Henri Martin (the eminent historian of France). Mr. Beecher, who was received with mingled cheers and hissing, spoke at great length, meeting with no interruptions worthy of notice. At the conclusion of his address the following resolution was adopted:—

That this meeting most earnestly and emphatically protest against American slavery in all its ramifications, as a system which treats immortal and redeemed human beings as goods and chattels, which denies them the rights of marriage and of home, which consigns them to ignorance of the first rudiments of education, and exposes them to the outrages of lust and passion, and that this meeting is therefore of opinion that it should be totally abolished; and further, that this meeting, rejoicing in the progress which has already been made in America towards this end, desires to encourage with their cordial sympathy the earnest abolitionists in that country in the noble efforts they are making.

The chairman then stated that Monsieur Desmarest had intended to address the meeting, but owing to an allusion to the Peninsular war in the course of Mr. Beecher's remarks, he thought his national sensibilities had been offended, and had left the room before the conclusion of that gentleman's address.

On Friday night Mr. Beecher was at Liverpool. The Philharmonic Hall presented a scene of uproar such as has rarely been paralleled. The *Liverpool Mercury*, in describing it, speaks of the firm front which Mr. Beecher showed to the noisy demonstration of his opponents, and continues:—

At last there was a lull; clergymen and ladies ceased to wave their umbrellas and handkerchiefs, the torrent of hisses became less perceptible, and the chairman made another appeal to the meeting for fair play to Mr. Beecher. His assurance that an opportunity would be offered, after Mr. Beecher had concluded his address, to persons who wished to ask the rev. gentleman questions, was not very favourably received, and a series of disturbances ensued. Cries of "Turn him out" were heard in various parts of the hall, and efforts were made to eject some members of the unruly party. When the scuffling had partly subsided, the chairman expressed his determination to preserve order by calling in, if necessary, the aid of the police. This announcement produced something like order, and Mr. Beecher took up the advantage, and commenced his address. To note the repeated interruptions made to the rev. gentleman would not only be tedious but unnecessary. A scene prevailed the equal of which has seldom been witnessed in Liverpool. At one time about a score of persons were speaking in various parts of the hall, and Mr. Beecher, as a last resource, said that if the meeting would not hear him he would address the reporters. From the gallery were suspended placards, on which the words, "Who is Henry Ward Beecher?" were conspicuous; and, taken all in all, the scene was one of complete disorder. Mr.

Beecher repeatedly declared that it was not new to him; but it was plain that towards the close of his address the rev. gentleman was losing his self-possession, and he admitted that his struggle for an hour and a-half against the prevailing disorder had caused his voice to fail. So far, indeed, had his voice suffered, that he was compelled, in concluding, to declare that he could not answer any questions unless perfect order prevailed. He did reply, in comparative peace, to one or two written interrogatories; but, the disturbance being renewed, Mr. Beecher sat down. Amidst a continued uproar a vote of thanks was passed to Mr. Beecher, and the meeting broke up in a disorder quite as great as that which marked its commencement.

The London Committee of Correspondence on American Affairs have arranged for a meeting of the London ministers with the Rev. H. W. Beecher previous to his departure to America. The meeting is to take place to-morrow morning.

Postscript.

Wednesday, Oct. 21, 1863.

J A P A N.

TOTAL DESTRUCTION OF THE FORTS, CITY, AND PALACE OF SATSUMA.

The following telegram, dated Cairo, Oct. 19, 3.40 p.m., has been received at the Foreign Office from her Majesty's Agent and Consul-General in Egypt:—

SATURDAY, Aug. 15.—All hope of negotiations being at an end, the fleet took up position opposite Kagosima, and prepared for action. Two shore batteries opened fire on the fleet, which returned it. By dusk the town was in flames in several places. Three forts were silenced. Our loss was eleven killed, and thirty-nine wounded. Captain Josling (Euryalus), and Wilmot were killed by the same shot.

Nine o'clock, p.m.—The whole town is in flames.

SUNDAY, 16th.—The fleet stood out, engaging the whole of the batteries. The city is one mass of ruins—palace, factories, arsenal, &c. Three steamers of the Prince of Satsuma are destroyed completely. The shore batteries are reported to have been well served.

LATEST CONTINENTAL NEWS.

BRESLAU, Oct. 20.—The *Breslauer Zeitung* of today states that the archives of the Hôtel de Ville of Warsaw were destroyed by the late fire. M. Kretkowski, Director of the Polish Crédit Foncier, has been arrested in pursuance of orders from St. Petersburg, and transported to Siberia.

PARIS, Oct. 20.—M. Delangle has been appointed First Vice-President of the Senate. MM. Rouland, Forcade, and Chaix d'Est-Ange have taken the oath of fidelity to the Emperor. His Majesty has thanked them for having consented to resign the functions of senators in order to accept more active political positions. The Bishop of Nîmes has published a mandate, ordering prayers to be offered in favour of Poland for three consecutive Sundays. A grand dinner was given this evening by M. Drouyn de Lhuys in honour of the King of the Greeks. Lord Cowley and Baron Budberg were present. M. Nadar's giant balloon passed Erqueline at midnight on Sunday, going towards the north-east. The *Presse* of this evening further states that the balloon has been seen near Frankfurt.

NUREMBERG, Oct. 20.—It is expected that Count Rechberg will arrive here to-morrow. His Excellency is to preside at the conference of Ministers summoned by Austria, to concert further steps in opposition to Prussia in the question of Federal reform. The conference is to be opened the day after to-morrow.

MADRID, Oct. 20.—The Empress of the French has held a grand reception. The Queen of Spain has given a State dinner of eighty covers, in honour of the Empress. A grand *soirée* will take place to-morrow, and on Thursday a bull-fight.

ST. DOMINGO.

The *Opinion* of Port-au-Prince publishes important news of the St. Domingan insurrection. Santo Domingo is said to have capitulated on the 1st of September, after three days' siege. Santana is reported to have retreated into the forest of Azica, where he was pursued by the Domingan General Fiorentino. Santiago is stated to have capitulated after a sanguinary combat. Colonel Jatsara Palengo has been appointed chief of the Domingan Republic.

THE REV. HENRY WARD BEECHER AT EXETER HALL.

A great meeting was held in Exeter Hall last evening, under the auspices of the Emancipation Society, to receive the Rev. Henry Ward Beecher, and hear an address from him on the subject of the American war. The hall was densely thronged, the crowd filling every part of it, and swarming, indeed, out into the passages, the entrance, and the street. Immense numbers were unable to obtain admission. The chair was occupied by Benjamin Scott, Esq., Chamberlain of London. Mr. Beecher, at considerable length, and in a speech of much eloquence, reviewed the causes of the American struggle and claimed the sympathy of Englishmen for the North. The address excited the utmost enthusiasm. There were some few expressions of dissent, but they were scarcely audible amid the general plaudits. In a descriptive account of the meeting, the *Morning Star* says:—

The Secessionists had endeavoured to stir up some personal feeling against the lecturer by inflammatory placards, which covered every wall in the metropolis;

but the result only exhibited their own weakness and the total absence of any popular sympathy with their cause. There was a small group of Southern sympathisers, here and there, but so small as to be utterly unable to do more than give vent to a few hisses, which were always drowned by a torrent of applause. The cheers were now and then relieved by stentorian groans for the Times, Mr. Mason, and other unpopular organs of the press and individual Secessionists: and we may remark that this species of honour was very fairly divided between Printing-house-square and the notorious author of the Fugitive Slave Law. The name of President Lincoln was received, as it always is in an English audience, with a tempest of applause; and when Mr. Beecher alluded to the retention of the rams, and said that when he returned to America he should have a "different story" to tell of the state of English public opinion from that which had previously obtained credence there, the assembly testified their approbation by a demonstration which has never been surpassed and rarely equalled in the palmiest days of agitation. Dark complexions were not wanting in that vast multitude of upturned faces; and conspicuous in the body of the hall was a venerable negro, who excited some amusement by the vigour with which he acted as fugleman throughout Mr. Beecher's speech. The courage of the malcontents sensibly diminished as the proceedings advanced, and ultimately only three hands were held up against the resolution moved by Professor Newman. Every now and then the cheers of "the outsiders," who extemporised a meeting of their own, echoed through the hall and helped to swell the plaudits of those who had been fortunate enough to obtain admission. Scarcely any one left before the meeting was brought to a close, and we venture to say that not one of the assembled thousands will ever forget Mr. Beecher's last public address in England, or the popular enthusiasm which it evoked in his honour and in sympathy with the cause which he represented.

At the close of the address, Professor NEWMAN proposed a resolution of thanks to the Rev. H. W. Beecher for the admirable address he had delivered, expressing the heartfelt sympathy of the meeting for his reprobation of the slaveholders' rebellion, his vindication of the rights of free government, his aspirations for peace and friendship between the English people and their American brethren; and, recognising in him one of the early pioneers of negro emancipation, as well as one of the most eloquent and successful champions of that great cause, it rejoiced in that opportunity of congratulating him on the triumph which had crowned the labours of himself and his associates in the anti-slavery policy of President Lincoln and his Cabinet.

The Rev. NEWMAN HALL eloquently seconded the motion, which was carried amid great enthusiasm.

BARNSTABLE ELECTION.—The polling commenced yesterday morning, and was continued throughout the day with much energy on both sides. At the close, however, the Liberal candidate triumphed, he having obtained a majority of twenty-one over his opponent. The numbers at four o'clock were—

Lloyd (Liberal) ... 305
Bremridge (Conservative) ... 284

The Tory return makes Mr. Lloyd's majority only sixteen.

THE EARL OF CARLISLE AND LORD LEITRIM.—An address has been adopted, on the recommendation of the Marquis of Clanricarde, and forwarded to the Earl of Carlisle, from a large number of peers, magistrates, and landowners of the county of Galway, condemning the conduct of Lord Leitrim.

MR. LANGSTON, M.P. for Oxford city, died on Monday. The vacancy thus caused will, it is anticipated, bring several gentlemen into the field—Mr. Fletcher, of the Reform Club, and Mr. Cartwright, of Aynhoe, being amongst those who have been announced as candidates.

VACANCY FOR WINDSOR.—A vacancy has been caused in the representation of Windsor by the death of Mr. G. W. Hope, M.P., one of the members for that borough. The hon. gentleman died on Sunday morning at his seat, Luffness, Drem, Haddingtonshire. Captain Hayter, son of Sir William Hayter, is already in the field to fill the vacancy.

ROMAN CATHOLIC CHAPLAINS IN GAOLS.—The question whether a Roman Catholic chaplain should be appointed to the Wandsworth House of Correction came yesterday before a meeting of the Surrey magistrates at Kingston-on-Thames. There are, it seems, 136 Roman Catholic prisoners in the gaol out of the total number of 703 there confined. The visiting justices recommended that no chaplain be appointed, and their recommendation was adopted. The motion is to be renewed at a future period.

MARK LANE.—THIS DAY.

The arrivals of English wheat fresh up to this morning's market, by land and water carriage, were small. Both red and white qualities, however, met a slow sale, at Monday's quotations. With foreign wheat, the market was extensively supplied. Generally speaking, sales progressed slowly, and were of limited extent. In prices, however, no change took place. Floating cargoes of grain were in limited request, at late rates. The supply of barley was only moderate. The trade, however, was quiet on former terms. The malt trade was dull, at about stationary prices. The supply of oats on offer was large. No further change took place in the value of any description. Good and fine corn sold steadily. Beans and peas were dull, at Monday's decline in prices. Flour, both English and foreign, moved off slowly, at late rates.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	660	30	380	290	530
Irish	—	—	—	500	—
Foreign	9,980	6,050	—	17,710	40 sacks.

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The Nonconformist.

WEDNESDAY, OCTOBER 21, 1863.

SUMMARY.

THERE is no lack of domestic news this week to engage the attention of journalists. The new Attorney-General and Solicitor-General have been re-elected by their constituents, and both have contributed valuable speeches on our international relations with America, and in support of our strictly neutral position. Sir Roundell Palmer has elaborately, and almost judicially, stated our obligations in relation to both belligerents, and his conclusions appear to be generally accepted by the public. Mr. Henley, a leading member of the Conservative party, has taken occasion not only to eulogise the neutral policy of the Government, but to promise them his Parliamentary support in maintaining it. Such declarations prognosticate a quiet Session when Parliament reassembles, and that the American question is not likely to be the battle-field of party.

The return of Mr. Lloyd for Barnstaple, after a hard-fought contest, is a refreshing proof that genuine Liberal feeling is not dead in our constituencies. At Coventry and Tamworth mere Palmerstonians were signally defeated—no enthusiasm being aroused in their favour. But in this little Devonshire borough, a thoroughly reliable representative of genuine Liberal principles enlisted public support to such an extent as to overbear powerful local influences, and to secure success. Will the professed heads of the Liberal party take warning from this significant fact?

The Social Science Congress closed its sittings in Edinburgh last week. The hearty interest of local celebrities in the meetings greatly contributed to its success, and many of the papers read at the late sittings deserve more than an ephemeral popularity. At one of the meetings a resolution was adopted substantially in favour of the Irish system of convict discipline; at another, a recommendation for a Government commission to inquire into the working of middle-class education! The passing of such resolutions is of doubtful utility—the latter, especially, strikes us as puerile and unnecessary, especially after the benefits said to have arisen from the University local examinations. It seems to us that the Social Science reformers adopt an unwise course in interfering with Parliamentary functions. It is for them rather to furnish the materials on which legislation may be based.

The Rev. Henry Ward Beecher has been the hero of the week. At Glasgow, Edinburgh, and Liverpool he has been addressing crowded and enthusiastic, but not always quiet audiences. Last night Mr. Beecher was present at a final and monster meeting in Exeter Hall. His reception was in every way gratifying; his manly eloquence carried all before it, and his moderate tone conciliated hostile prejudice. We now know from the lips of its most eloquent advocate why the North refuses to let the South go. If Mr. Beecher's arguments cannot be accepted by all Englishmen as a conclusive justification of Northern policy, none have any excuse for ignorance of the designs of the Confederate leaders who began the war. The impression Mr. Beecher has produced will unquestionably help to keep England more strictly in the path of neutrality, and his cordial reception can scarcely fail to soften down irritation on both sides of the Atlantic.

The most important feature in the American news is the breaking of Rosecranz's long line of communication with the North *via* Nashville by Confederate cavalry, and the capture of one or two

places along the route. Both sides had been heavily reinforced, and the position of Rosecranz would seem to necessitate another battle for the possession of Chattanooga. With Confederates in Kentucky, along the railway lines, and between himself and Burnside, the situation in which Rosecranz is placed must be perilous. The issue would appear greatly to depend on which side could receive the heaviest reinforcements. At Charleston, also, the Federals find it difficult to maintain themselves on Morris Island, but a new bombardment of the Confederate forts by the combined land batteries and iron sides was proceeding when the last accounts left. The increasing activity of guerillas on the Mississippi renders the navigation of that great river very hazardous.

The Californian reports of a reverse to the British fleet in Japan were the reverse of the truth. According to official accounts received at the Foreign Office, negotiations with Prince Satsuma having failed, Admiral Kuper bombarded the town of Kagosima, where the Prince resides, silenced his shore batteries, destroyed his steamers, palace, factories, and arsenals, fired the city, and left it "one mass of ruins." The British loss was very trifling. What Kagosima, with its 180,000 population, suffered is not recorded. It is said that the Tycoon is increasingly disposed to carry out the treaties with Europeans, and resist the reactionary policy of the Mikado. This signal act of retribution may either precipitate a civil war, or a general war between the Japanese and Europeans. Either result will do little for British commerce.

STRAWS IN THE WIND.

THE issue of the recent casual elections, as we remarked last week, suggests matter for reflection. As straws show by the direction in which they are impelled how the wind sits, so when a Parliament has got beyond its meridian, and the more so as it verges upon its close, single elections show more or less distinctly what will be the force and direction of electoral opinion when next an appeal is made to the constitutional judgment of the country. Political sagacity that will be at the pains to make a series of observations over a sufficient breadth of surface may, at certain seasons at least, forecast the future of Parliamentary parties quite as accurately as Admiral Fitzroy foretells the character of the weather. It is true that, as in the latter, so in the former case, "down-rushes," quite unforeseen, may disturb all ordinary calculation. But occasional exceptions serve but to prove the rule. If public affairs in this country proceed as they have done for the last three or four years, all the signs concur in warning us that the next General Election will bring to a close the nominal predominance of the Liberal party. The wind will go right round to Conservatism.

It is, of course, impossible to read the volume of accidents so far forward as the legal termination of the present Parliament. Between this and then we may be involved in a struggle for national existence in which all party differences (if, indeed, party differences there are) will be merged beneath an overwhelming flood of passion. Or, perhaps, by clever tactics, the present Government may find or make an opportunity for dissolving Parliament under conditions which will so far raise their popularity as to float them over the dangerous shoal ahead of them. Or again, the vivacity of old age may, in a certain exemplification of it, be nipped by a wintry frost, and the existing Administration may wake up some morning to find itself without its chief. Either of these supposable contingencies, or any one of a score of others not within the range of conjecture, might reverse present probabilities as to the party issues of the prospective election. In politics, as in war, no foresight can be considered safe against accidents which disturb and set at nought the most sagacious combinations. Let this be admitted. Still our expectations must be based upon the ordinary rather than the extraordinary. The charter-party of a ship may announce her destination, and the ports she will call at, "weather permitting"—and, in like manner, it is possible to predict the course of the vessel of the State, "barring accidents" being understood as a customary reservation.

"Barring accidents," then, the outlook of the Liberals at the next great trial of party strength, at least if present indications possess any significance whatever, does not strike us as a very cheering one. The natural tendencies of rank, wealth, and official position, whether in Church or State, are towards Conservatism, and when these tendencies are not overborne by popular enthusiasm, they usually determine the issue of a general election. There are many reasons, not necessarily implying corruption, which will account for this. At any rate, the fact is indisputable. The men who don't wish to move on can always predominate in electoral contests where

the larger number who do wish to move on are offered nothing whatever that should induce them to stir. The nucleus of the Liberal party is no longer a principle but a man. To maintain him in place that he may govern the country on the "rest-and-be-thankful" policy, or, in other words, to keep at the head of affairs a nominal Liberal who will do more successfully than their own chief the will of the Conservatives, is, so far as yet appears, the only programme to be put before the constituencies when next her Majesty, in the name of the constitution, makes her appeal to them. A name is a capital flag to fight under when it symbolises any one great popular interest—but a name which signifies nothing, no principle, no policy, no plan, that takes the slightest hold upon the broad sympathies of the nation—a name, moreover, of which those who yearn for progress are getting sick, and which exercises over them no spell of enchantment, is not very likely to be borne on to victory. Six years of Palmerston, *pur et simple*, may be regarded as ample homage to the statesman who was believed to have brought us through, and out of, the Russian war. The country has paid its tribute to the past—has fully expressed its emotions of gratitude. Henceforth, no name which has merely a retrospective value will operate as a power. The name of Lord Palmerston, apart from any domestic policy, will not carry another general election for the Liberals. Conservatives may use it with success, for it is no longer distinctive. And, we repeat the remark, when nothing is involved which can stir the hearts of the people, wealth, rank, fashion, office, local celebrity and commercial success will count for more than party preferences, and will give the balance of triumph to the Tories.

If these anticipations rest upon solid data, we are driven to look forward to a considerable interval of Conservative ascendancy. We will offer no conjecture as to what may be the policy of a Derby administration supported by a fair working majority, and having before it the prospect of seven years of office. We are more concerned to inquire what course true Liberals should take, in face of the almost certain deposition to which, as a party, they are destined. It seems to us that their aim should be to make up in integrity and heart, what they will lose in numbers. Greater courage in their candidates, manlier independence, and a programme of policy framed, not for the convenience of a Ministry, but with an honest eye to the welfare and progress of the nation, would probably obtain a return to the next Parliament of a party strong enough to control, or at any rate to set limits to, the tendencies of triumphant Conservatism. A combination in which there is a spring of political life, and a source of high political motive is more desirable, however limited in point of votes, than a loose, heterogeneous, incoherent aggregation, destitute of purpose, and without soul. If all present indications point to the almost certain loss of a nominal ascendancy, would it not be wise to seek compensation in real solidity, unity, and force? In short, if the Liberals will but set value upon progress instead of power, will fight for principles instead of position, and will care less about losing an election than about gaining a place in the sympathies of their countrymen, the general result will be infinitely preferable to anything that they now possess. They are nowhere now, even in regard to their own self-respect. They have sunk into political imbecility, and before long, they will touch the confines of national contempt. Let them at least redeem themselves from the reproach of having thrown away their principles to no purpose. If they must lose, let them so lose now as to be sure of winning hereafter.

TAKING STOCK.

THE General Committee for the relief of distress in Lancashire at their meeting on Monday took stock of their prospects during the coming winter and year. The review was, on the whole, satisfactory—doubly so when it is borne in mind that November is fast approaching, the month during which last year the cry of "Help to Lancashire," rang throughout the land. The Committee in presenting their monthly report have a pleasant task, being able still to speak of "a considerable increase of employment in the cotton mills and manufactories of the district," and of "the successful efforts made to find occupation for the operatives in other branches of industry." At the end of last month there were 267,962 in full work, 104,198 on short time, and 160,835 out of work; while in December last there were on full time only 121,129, on short time 165,600, and 247,230 entirely out of work. In short, more operatives are now in full work than depended upon external help at the end of last year. Not only is the distress of Lancashire reduced within manageable limits, but the

Committee are able to report "that the health of the population is generally in a satisfactory condition," and to express a hope "that, with few exceptions of constitutional infirmity, the able-bodied cotton workmen will soon become inured to the work about to be offered them under the Public Works Act, and may then be enabled to earn an independent livelihood by ordinary wages at piece-work."

There is, unhappily, a large amount of destitution, represented by the 160,835 still out of employ, actually to be dealt with. But the task is by no means a hopeless one. An aggregate fund of nearly 400,000*l.*, apart from the poor-rates, will be available for the relief of the distress of Lancashire during the winter, provided promised subscriptions are paid up. With such resources, the Central Committee express a hope that no appeal for pecuniary assistance beyond the cotton districts will be required. They, however, make one claim, the reasonableness of which will be universally conceded, as we trust it will be promptly responded to. The Committee "suggest to the public at large that those of the industrial population of these districts who avail themselves of the opportunities of labour afforded by the Public Works Act will necessarily require a larger supply of warm clothing than if they remained in the schools in which they were employed last winter," and they "confidently appeal to the public for donations of clothing, which, by the liberality of the railway companies, they are still enabled to receive free, by the use of the usual label." In a case like this, with the ungenial weather of November approaching, it may be well to remember the familiar maxim, *Bis dat, cito dat*.

By the aid of Mr. Edmund Ashworth, the Committee endeavour as far as possible to forecast the future, on the supposition that the American war continues. They cautiously remark, "that so long as the supply of cotton is limited, any sudden excessive demand must lead to a subsequent reduction in the hours of labour, and there is therefore reason to fear that the time worked in factories during the winter will undergo great alterations." The Committee, therefore, hope that the relief committees which have exhibited so large an amount of "energy and skill" in their "disinterested services" will not relax their efforts "until the deserving population of the cotton districts have been carried through this period of privation." How far these services may be needed, depends upon the extent to which cotton-growing districts respond to the wants of Lancashire manufacturers. The supply of cotton is slowly coming up to the demand. India is still the chief substitute for the Slave States of America, but other countries are gradually increasing their supplies, or taking to the cultivation of the valued staple, and contributions, more or less in amount, have been received from fifty new places in various parts of the world. If present demands and high prices were to continue, and the competition of America out of the question, a more than sufficient supply of cotton would no doubt be forthcoming. But time is required to develop the cultivation of cotton, and Lancashire cannot afford to wait. Mr. Ashworth, however, estimates—and his calculations are based on such official information as is available—that we shall receive in 1864, in excess of the imports of 1863, no less a quantity than 810,000 bales, or allowing 200,000 for extra export from Liverpool, 610,000 bales for the service of the year. By this means a supply equal, on the average, to four and a half days' requirements in the week, would be available for the coming year. This estimate is regarded by Mr. Hugh Mason and other manufacturers as too sanguine; but, making every deduction, there seems no doubt we may reasonably expect in 1864 a supply of cotton, fifty per cent. more than in 1863. All the world—even the most distant countries—are now alive to our wants, and the supplies of the necessary staple, it cannot be doubted, will continue to be, as they have been for the last two years, progressive.

NEW ZEALAND—THEN AND NOW.

THE New Zealand mail brings very distressing intelligence. There seems great danger, not merely of a struggle with the powerful and disaffected tribes of the Waikatos, but of a general war between the settlers and the natives of the Northern Island. The field of conflict is no longer Taranaki, but the neighbourhood of the capital itself. General Cameron's successes appear only to have aroused the Maories, and spread disaffection among those formerly well disposed. It is stated that some 7,500 of the Waikatos and other natives around Auckland are in arms, and that "a general rising of tribes is apprehended." For "forty miles to the southward of Auckland, the country is a vast camp." The imminent danger to

the colony may be estimated by the preparation^s made to meet it. Although General Cameron has 5,000 regular troops under his command, they are inadequate to the emergency. The whole able-bodied population of the disturbed districts has been called out for active service, volunteers are being enlisted in the Australian colonies, and all the Imperial troops and artillery stationed there were to be immediately despatched to New Zealand. Only by an overwhelming display of force, says Governor Sir George Grey, will it be possible to prevent a general rising of the natives, retain the fidelity of those still friendly to us, and "inflict a speedy and severe punishment on those tribes who have attempted to drive the Europeans out of the country."

The state of things which has grown up in New Zealand is one of the saddest chapters in our colonial history. It is but seven years since the writer of a little work* was able to commence with the following hopeful paragraph:—

What a wonderful page in the history of modern times is the record of New Zealand! What a blessed exception to the general course of territorial acquisition! A conquest without war; a fierce and powerful people subdued, not by physical force, but by moral suasion; a nation of cannibals transformed into an active, industrious, and peaceful population; and the original natives, instead of gradually receding from and melting away before the white men, continuing still in possession of land and property, and becoming amalgamated with them.

That this pleasing picture was not overdrawn, we have the highest possible testimony. Sir George Grey, the former and the present governor of the colony, at a meeting of the Church Missionary Society a few years ago spoke to this effect:—

He said that he had visited nearly every one of its stations, and could speak with confidence of the great and good work accomplished by it, that he believed that out of the whole native population, estimated by himself at about 100,000, there were not more than 1,000 that did not make a profession of Christianity; that though he had heard doubts expressed as to the Christian character of some individuals, yet no one doubted the effect of Christianity upon the mass of the people; that some of the native teachers were, and many by means of the schools might be, qualified for acting as native pastors, if admitted to holy orders, and might be trusted in such a position to carry on the good work among their own countrymen, and even to go out as missionaries to other islands in the Pacific; that if the work should be consolidated and perfected, as he hoped it would be, the conversion of New Zealand would become one of the most encouraging facts in the modern history of Christianity, and a pattern of the way in which it might be established in all other heathen countries.

How is it that these glowing aspirations have been so entirely disappointed? Is it that the peaceful juxtaposition of the two races has been found to be impossible? Or that the Europeans have uniformly encroached upon the rights of their Maori neighbours? Or that the natives have been corrupted by English vices? Or are we to conclude with the *Times* that a quarter of a century of Christian preaching has had but little effect "on the cruel and perfidious native"? Neither of these causes is alone sufficient to account for the outbreaks and chronic disaffection of the Maories. We fear this unhappy war must be traced mainly to the incredible blundering, to use a mild phrase, of her Majesty's representatives in New Zealand.

To go back to the origin of this unhappy strife may appear superfluous while hostilities are fiercely raging, but by this means only can we get at the merits of the present quarrel, in which unfortunately is involved the question not of responsibility only, but of payment.

When in 1840, by the Treaty of Waitangi, the Maori chiefs ceded the full rights of sovereignty to Queen Victoria, they were guaranteed in the possession of their land and property, and the rights of British subjects, yielding at the same time to her Majesty, the exclusive right of pre-emption over such lands as they might be disposed to alienate. New Zealand was then a Crown colony, and matters for a time worked with comparative smoothness. In 1852, however, a constitution was granted to this dependency, with "the fullest powers of self-government in all domestic affairs." But when Colonel Browne became Governor, he was pleased to annex a new condition, unauthorised by the Home Government, that the entire administration of all native affairs should be made over to the Executive. The local Parliament remonstrated, and at last reluctantly yielded. It was during his régime that what is called the "King movement" sprang up. The natives, finding themselves neglected, anxious to put a stop to intestine feuds, with which the Governor did not interfere, and jealous of their guaranteed rights, elected in 1858 a King, under the name of Potatau, who took on himself the functions of royalty, appointed magistrates and promulgated laws. Still the Queen's supremacy was cheerfully conceded. The Governor, instead of turning this formidable national movement to account, as he might have done, to bring about a permanent political union

between the two races, allowed the agitation to go on, treating the native pretensions as "mere talk," and permitting, against the remonstrances of the Maori King himself, a relaxation of the law forbidding the sale of arms and ammunition to the natives.

It was in the midst of the effervescence referred to, and when the Maories had become peculiarly susceptible in reference to their territorial rights, that the sale of a block of 900 acres of land at Taranaki was peremptorily enforced, against the remonstrances of William King—a chief who claimed both tribal and individual rights in the property, and who had signally proved his loyalty to the British Crown. Deaf to expostulations and warnings from influential colonists and missionaries, the Governor, guided by the opinion of the Land Purchase Sub-Commissioner, refused any appeal or delay, pressed forward the sale, and treated the slight resistance of King to the military sent to take possession of the land as rebellion against the Queen. Martial law was proclaimed at Taranaki by a warrant dated a month in advance, many of the natives rallied around King, and the late war broke out. It was sanguinary and protracted, though the greater part of the Maori chiefs held aloof. At length the Imperial troops proved victorious, which, coupled with a change of Ministry, brought about by the indignation of the colonists, who repudiated any responsibility in the war, led to a cessation of hostilities. Governor Browne was recalled, but the differences with the Maories were not made up.

When Sir George Grey arrived in New Zealand he found the natives in an excited and inflammable state. He used his great influence to conciliate them, and apparently with some effect. But the sore remained unhealed. No terms of peace had been concluded—the sense of injustice was left to work among the natives. What was before a movement for local self-government expanded into one for independence of the British Crown? At length, in May last, Sir George Grey issued a proclamation announcing that the Government, owing to circumstances which had lately transpired, formally renounced their claim "to the land in dispute at Waitara." Thus, said the Melbourne correspondent of the *Times*, "the irritation of nine years, a long course of diplomacy, several expensive investigations," &c., &c., and, finally, "a bloody and costly war, and a ruined settlement, have all proceeded from a mistake, and that mistake not remedied early enough to prevent a new crop of evils of which we can scarcely as yet measure the extent."

The Governor's proclamation was, unfortunately, issued seven days after hostilities had been renewed. A block of land, called Tataraimaka, belonging to the Government, had been held by the natives as a kind of material guarantee for the Waitara block. If it had been proposed that each should have been surrendered to its rightful owner, the differences would probably have been healed, and another war averted. What would have been hailed as a boon is now regarded as the concession of fear. But by a strange infatuation, troops were sent to take possession of the Tataraimaka block before it was announced that the Waitara block would be restored. Why this was the case, has never been explained. We only know that the Ministry of Mr. Fox, opposed all through to the policy of the Government, had for some time been superseded by that of Mr. Bell, a former partisan of Colonel Browne. But we too well know the issue: a barbarous massacre of some soldiers by Maories in ambush, and—we need not enter into further details—a far more formidable outbreak than any yet witnessed in New Zealand.

In 1859, and now again in 1863, the Government of New Zealand have blundered into a war with the natives—the latter, however, threatening to become a war of mutual extermination—one the expense of which must mainly fall upon the British taxpayer. Whatever the issue, humanity and religion will weep over it. Be the sacrifices what they may, British supremacy will, no doubt, in the end be asserted. But at what cost? The ruin of a fine and noble native race—for subjection will be but the forerunner of extinction—with a great love of independence, a peculiar aptitude for civilisation, and gradually succumbing to Christian influences. Bloodshed, desolation, and massacre will be the portion of many an English settler—anxiety, privation, and retrogression, of the whole colony. And all might so easily have been averted. Fearful, indeed, is the responsibility of those who exercise authority in our colonies, as well as of those who appoint them! But for the criminal mistakes and incapacity of Governor Browne, New Zealand would, in all probability, still be realising the anticipations of Sir George Grey in 1854; and that conscientious administrator, instead of sorrowfully directing a sanguinary war, might have been watching over the success of one of the

* The "Southern Cross and the Southern Crown; or the Gospel in New Zealand." By Miss TUCKER. London: Nisbet and Co.

noblest of Christian enterprises, and rejoicing in the united progress and prosperity of European and Maori in the Great Britain of the Southern hemisphere.

Our blood tingles with shame and humiliation to think of the part England is playing in relation to barbarous and semi-barbarous races. In China we act the part rather of fillibusters than Christian civilisers. In Japan our intrusion has yielded next to nothing to commerce, and precipitated an internal revolution and an irregular foreign war. For a quarter of a century our missionaries have been zealously planting the Gospel and civilisation among the New Zealand natives, and, according to the highest testimony, with brilliant prospects of success. Godless Europeans have, by their corrupt influences and vile habits, done their best to mar the work, but England herself, through her representatives, comes forward and represents Christianity to the Maories as a destroying angel. Yes, that manifest-destiny theory, by which the subjection and extermination of aboriginal races are justified, is in its action simply a variation of the bloody creeds of heathen mythology, and a practical denial of our Christian faith. Yet, forsooth, the *Times* rails against English missionaries for the absence of tangible results from their labours among uncivilised races!

MEANS AND ENDS.

A FRIEND of ours, having been invited to take part in a religious meeting of the Primitive Methodists somewhere in Norfolk, took occasion as he was being driven from the railway-station to the village in which the meeting was to be held, to refer to a similar engagement at which both he and his companion had been present a few weeks before at a neighbouring place, where he thought the audible ejaculations and expressions of feeling in which Primitive Methodists are accustomed to indulge, had been somewhat more noisy, especially on the part of those who conducted the service, than was conducive to what he regarded as "a reasonable service." "John," he asked, "don't you think we might be a little quieter to-night than we were the other evening at W—? It seems to me that it can hardly be necessary to stir up the people to such a pitch of excitement as I then witnessed, in order to do them good." "Ah," said John in reply, "You don't understand. I'll tell you how it be. You see, them people at W— are a lot of rough 'uns—and they take a dale o' doing to, they do, don't you see." There was not a little philosophy in John's answer. We are very apt in these days of conventional propriety and mechanical regularity to lose sight of the necessity of establishing a due proportion between the force we employ and the weight of resistance we have to overcome. There is a tendency in most of us to underrate agencies which do not conform themselves to our own taste. We restrict ourselves to the clasp-knife when we ought to wield the hatchet. We forget that there are "rough 'uns" of all sorts that "take a deal of doing to."

We are not about to examine, in its religious bearings, this little bit of the philosophy of influence. But our readers will perhaps allow us one observation. We know no department of what we may call the Christian life, in which the absence of catholicity is more common, more to be regretted, or more culpable, than in that of active effort to extend the reign of righteousness. "Master, we saw some who cast out devils in thy name, and we forbade them, because they followed not with us," expresses the too common temper of every section of the Christian Church. It is not to be denied that modes of doing good have been, and still are, resorted to, which involve a violation of the first principles of the Gospel, and we are not only entitled, but are bound, to warn those who persist in adopting them, that, in the words of the highest authority, "they that take the sword shall perish by the sword." But our present reference is not to breaches of principle, but of taste and decorum. When Paul said that he was "all things to all men, if by any means he might gain some," he recognised the fact that in his approaches to men in order to win them, although he was not at liberty to change the substance of the truths he commended to their consciences, a wise adaptation of his methods to the temper, habits, and peculiarities of thought and feeling, of those whom he addressed, was an important element of effective action. Our sphere of responsibility and duty is neither so wide nor so diversified as was that of the Apostle, who held himself to be a "debtor to the Jew and to the Greek," and who had upon his mind "the care of all the churches." But the almost infinite variety of men in respect of natural disposition, culture, custom, canons of judgment, springs of

emotion, and the like, is as great now as it was then—and if we cannot suit our modes of approach to all, we might at least learn to look not only kindly but thankfully upon the efforts of others which, as the result testifies, force a way to the hearts of many whom our more approved instrumentality has failed to reach. We might bear in mind more habitually than we do, that "what is one man's meat is another man's poison," and that there are large classes of our fellow-men who "take a deal of doing to."

But now, to turn to our present purpose, we venture the remark that more than half our moral enterprises fail from undervaluing the importance of getting at the will of those whom it is our object to influence, by such avenues as lead most directly to it. We try to get nigh to men's sympathies by the high roads upon which it has been our custom to travel, and wonder at our want of success. We lay the blame of our failure upon them, upon their stupidity, their prejudices, their insensibility to the ordinary motives by which civilised human nature is capable of being impelled. But oftener than not the fault is our own. We may hammer away most vigorously, but what is the use of hammering unless we hit the nail on the head? If we could but find out how we could put our truths in contact with their inner natures, we should find them as amenable to its authority as we are. The mistake is, that we set out on our way to the citadel as if we knew very well how to come up to its gate, whereas we know nothing about it. And so we blow our horn, and summon the garrison, and expect to be admitted, when, to all intents and purposes, we might just as well be at the antipodes. When will men understand that the heart has its own pass-words, and that what will command a ready entrance in one case, will be utterly unintelligible in another? When will they appreciate the fact that the kind of moral power which is irresistible with some classes is wholly thrown away upon others? There is a way, if we could but discover it, by which every mind of inferior culture is accessible to, and swayable by, a more powerful or better-trained intellect. Practical wisdom will first exercise itself in finding out what that way is, and afterwards in making use of it. We can lay hold upon others only by their sympathies, and their sympathies, the seat, as it were, of their vitality, will be imbedded in associations, habits, forms of speech, and modes of action, special to themselves, perhaps altogether alien from us and our experience. Until we have made ourselves thoroughly cognisant of these, and can adapt our methods to them, we labour at a fearful disadvantage. So we have sometimes seen immense labour bestowed on clearing a footway of trampled snow during a severe frost, and, after all, with but imperfect success—and yet as soon as a thaw has set in, a broom would easily do the work which had previously defied both shovel and pickaxe.

It is just the same in the more private walks of life. In most families there will be one at least whom, in the common phraseology of society, we term "a scapegrace." We are not offering to go bail for the class. We do not acquit them of that blame with which their own consciences, in most cases, sternly accuse them. But we do believe that, in by far the greater number of instances, they may be regarded as only individual exemplifications of the "rough 'uns" that "take a great deal of doing to." In other words, if they were approached by means thoroughly adapted to their peculiarity of disposition, or taste,—if one could ascertain the secret by which their estimates are formed, their motives are laid hold of, and their will is biassed, and could ply it for good, a far better result might be hoped for than from those customary lectures, oburgations, and chastisements which are but like so much water poured on a duck's back. In these most painful phases of domestic experience we are liable to miss our end, not so much because it is unattainable, as because our care and our pains are expended without due discrimination. We smite, and are astonished that nothing comes of it—the explanation of our want of success being that we have smitten in the wrong place. Abnormal natures demand to be anxiously and vigilantly studied before they can be dealt with to any good purpose—and if half the self-sacrifice we submit to in our vain attempts to break down a stubbornness of will which proves invincible under all our methods, were but devoted to quiet, thoughtful, persevering endeavours to find out the hidden bypath by which the heart may be reached, we should not so often have to deplore that most distressing of all spectacles—the moral ruin of a nature akin to our own. When we find that the beaten road with which we are familiar does not lead up to the gate of a man's soul, it is time for us to scan well the surrounding neighbourhood, that we may dis-

cover, if possible, the less-observable path which will reach it, and having hit upon that, we should enter upon it without being turned aside by the probability that we all tear our clothes or scratch our skin, in threading its unfrequented windings.

When heart touches heart, the work is done—but between heart and heart the intervening husk wonderfully differs in different cases. In all moral enterprises for the well-being of others two conditions are indispensable to success—first, that we should be ourselves in earnest, and secondly that we should be able to show our earnestness to those whose benefit we seek. If our part is done in a perfunctory manner, or merely in a manner deemed appropriate to a profession or an official position, there will be, unfortunately, however unreasonably, numerous classes who will regard our zeal as artificial and forced. But, whatever our own enthusiasm, we shall still be unsuccessful, unless there be some correspondence between its modes of manifestation and the perceptive powers of those whom by means of it we seek to kindle. To revert to our illustrative anecdote. There is nothing religious in shoutings, gesticulations, grotesque violence of manner, or the audible utterance of ejaculatory petitions by individual enthusiasm in a common assembly. To most of us these things wear the appearance of irregularity, and grate very uncomfortably upon our feelings. They answer no good end, as far as we are concerned. They are altogether *de trop*, and choke our religious sensibilities. But then there is a very much larger class of people than that to which we belong who cannot be come at, even for the purpose of putting one's own heart into contact with theirs, save by those rough ways with which they are familiar. What is *outré* to us is gentleness to them and they cannot realise an earnestness which is not demonstrative and noisy. It is foolish to expect to touch them by mere intellectual methods. Their intellectual nature has never been cultivated, and has become a jungle without a single open pathway through it to their inner selves. You must carry truth to their hearts by such roads to it as are already open to you, and if you are too delicate to do it, you must encourage those to do it who are not so—at least, if you care for the end more than the means. The class "takes a deal o' doing to" which you have neither physical energy, taste, or aptitude for. But, thank God, it can furnish its own means and agents, and they want, not repression, but wise and kindly guidance. Before we condemn any order of means not involving a breach of principle let us inquire how they answer their end in the particular directions in which they are applied.

Correspondence.

THE CONGREGATIONAL UNION AND THE CHURCH ESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—To-day's *Times* contains a paragraph—apparently "communicated"—relative to the Autumnal Meeting of the Congregational Union, just held at Liverpool; which paragraph asserts that "all were agreed that it would be unwise and impolitic to raise any controversy with the Established Church. Much kindly feeling was shown towards the Evangelical clergy."

This, as it stands, is delusive, since it is calculated to produce the impression that the Congregational Union, from a reactionary feeling, consequent on its Bicentenary efforts last year, is disposed to discourage those who think that the present is a pre-eminently fitting time for the enforcement of the voluntary principle, as the only remedy for the desperate disorders with which the Establishment is afflicted.

The fact is, that the Union was so much occupied with questions affecting the internal and purely religious affairs of Congregationalists as to have but little time for the discussion of other matters. The speeches at the public meeting for the exposition of Congregational principles were emphatic enough, as regards a protest against State-Churchism, and, however great "the kindly feeling shown towards the Evangelical clergy" in the Rev. J. Corbin's paper on the Bicentenary movement, it contained some very wholesome expressions of opinion, and some weighty facts, albeit that neither the opinions nor the facts could be very palatable to any section of the Established clergy. In a word, with the exception of a single sentence from one speaker, I heard nothing which would give countenance to the statement in the *Times* paragraph—a statement likely to be made a bad use of in some quarters, and which should, therefore, be contradicted by

October 19th.

ONE WHO WAS THERE.

THE CONGREGATIONAL INSTITUTE FOR THEOLOGICAL AND MISSIONARY TRAINING.

To the Editor of the Nonconformist.

SIR,—As your readers are aware, the above institution has recently been established at Nottingham. After mature deliberation the general committee has cordially and unanimously elected the Rev. J. B. Paton, M.A.,

of Sheffield, to the office of principal. The Rev. T. S. Williams, late of Birkenhead, so well known to our churches through his connection with the Bicentenary movement, has been chosen to fill the second chair. Both these gentlemen have signified their intention to accept the appointments to which they have been elected. The committee is in treaty for eligible premises in which the lectures will be delivered and the classes held, and the winter session will commence about the middle of November. During the last few weeks the subscription list has been considerably augmented, from five gentlemen having promised contributions of 100*l.* a-year each. As some persons who may desire to avail themselves of the advantages of the institution may be unaware of the proper course to adopt, permit me to state that I shall be glad to forward forms of application to those who may require them. It is the earnest desire of all associated with the new institute that it may be regarded not as the rival, but as an auxiliary to our existing colleges, preparing for Christian service many young men who would be unable to enter upon a more extended course of classical and theological study; that it may exercise a powerful influence in promoting that evangelistic work for which there is in the present day so deep a need; and that it may secure the sympathy, prayer, and support of our denomination.

Believe me to remain, yours very truly,
H. OLLARD, Secretary.

Derby, Oct. 20, 1863.

THANK-OFFERINGS.

To the Editor of the *Nonconformist*.

SIR,—As the devout and the affluent are about to be called upon to contribute at the various churches and chapels at some special thanksgiving services, may I respectfully but earnestly entreat that a portion of the collections may be reserved for the benefit of the widow and the orphan (Leviticus xvi. 11—14), represented by the Orphan Working School at Haverstock-hill, which has now to clothe, educate, and wholly maintain nearly 300 poor orphan and other necessitous children.

Sixty children are annually admitted. Thirty will be elected next week from a list of 129 candidates; but though the charity provides for 300, yet 400 might be accommodated but for want of the requisite funds.

Cases of the most distressing character are constantly presented for admission, but the committee are obliged to limit the admissions to sixty in the year for the reason stated. In the 105 years since its foundation, 2,129 orphans have been received.

Commending the object to your readers for personal as well as other help,

I remain, yours obediently,
JOSEPH SOUL, Secretary.
32, Ludgate-hill, E.C., Oct. 20, 1863.

CO-OPERATIVE TRADING SOCIETIES.

To the Editor of the *Nonconformist*.

SIR,—I have read the *Nonconformist* from its commencement, and there is no paper I take up with greater satisfaction than yours, and I always give you credit for looking at things on both sides; and with this feeling, after reading the excellent article on the co-operative movement, I think you will not be offended to hear of a few facts that have recently come under my observation as to the working of the system in some localities, and which lead me to think that though there may be some advantages connected with co-operative societies, they are counterbalanced, or more than counterbalanced, by the evils resulting from them.

In a small town in which I have some dear friends, a schoolmaster from the north of England was engaged to take charge of the British School, and in his great desire to "elevate the masses," thought what a capital thing a co-operative society would be; and he persevered till he had formed one, to the great annoyance of his best friends and the tradesmen of the town, who found many of their best customers had joined the co-operatives. And when those who had been the greatest friends to the education of the industrious classes were asked for their subscriptions to the school, they said, naturally enough, "We do not feel justified in contributing to the support of an institution for the education of the children of those who are doing all they can to take the bread out of the mouths of our families. We have large rents to meet, and excessive rates to pay for town improvements, cemetery, water-works, and so on. Is it to be expected that we can take that interest we once did in those who now, at little cost, seek to divert the cash which once found its way into our tills, and enabled us to meet the expenses of our establishments?" I know many bonds of friendship have been severed, and those who once met as friends with kindly feelings, are now estranged and scarcely regard each other as brethren. The little tradesmen feel it very much; many of them, who have been accustomed to trust mechanics from week to week, find they go to the "store," as they are compelled to do, with their ready money, and leave their creditors to shift as best they can. Two widows I know, who till recently were obtaining a comfortable living by keeping a little shop, have been almost ruined by this new society; one has been obliged to give up her license. She told me that sometimes she did not take a shilling a day. The other told me her best customers had joined this co-operative, and it is but little she does now. The Saturday evening trade in many houses of business is quite changed; those who are doing good family trades, on Saturday evening used to take considerable sums of ready money, which were very serviceable, and this source of income nearly dried up, and that gratitude is the last virtue to be looked for from those whom, in former years, they have exerted themselves to elevate morally, intellectually, religiously, and politically. Instead of the movement tending to foster a spirit of unity and unselfishness, it appears to me to have the opposite effect, creating division and jealousies to the greatest extent, causing the industrious classes not to care what becomes of respectable tradesmen who have to bear the burden of taxation and make the greatest sacrifices for benevolent objects. Even in Christian communities it works distance and coldness amongst its members, and one regards another as an opponent seeking to undermine his temporal interests. As to the opinions of paid lecturers, they are of little weight; for you know as well as I do that there is no evil under the sun, not even our "peculiar" ebony "institution," but will find eloquent advocates, both as speakers and writers, if they are well paid for it. From what I have seen, I believe that while there may be

some little advantage from the trading stores, this in no degree compensates for the ill feeling engendered between the industrious artisan and the middle-class tradesman. While some of our public speakers are praising up the system referred to, they ought to remember that while trying to do a little good to one portion of the community they inflict a most serious and pecuniary injury on another, which has quite as much right to have its interests considered as that which they seek to benefit.

I "set down nought in malice." I send you the above merely as a little information that may be of some service to those of your readers who like to hear both sides of the question.

I am, dear Sir, yours truly,
Dorset, Oct. 8, 1863. LIBERALIS.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

Advices from New York, received by the China, are to October 7th, and by telegraph to Cape Race as late as October 10th.

TENNESSEE.

Despatches from Chattanooga to the 3rd assert that the position of the army is secure from attack from any quarter. Exchanges of wounded prisoners have been made under flags of truce, and the number of Federal wounded now accumulated at Chattanooga was so great that the city is described as a hospital.

Telegrams from Atlanta of the 30th ult. to the *Richmond Enquirer* state that General Rosecranz's defences are so superior that it is thought no immediate attack will be made upon them. Both armies were fortifying in their respective positions, the pickets being within a stone's throw of each other.

It is asserted that General Rosecranz has been reinforced by two corps from General Meade's army, which, with the troops from other quarters which have been sent forward for the same purpose, will augment his force to upwards of 30,000 men more than it consisted of previous to the battle of Chancellorsville. Bragg is reported to have been heavily reinforced, and to have upwards of 175,000 men.

Nashville (Tennessee) despatches of the 3rd state that M'Minnville was attacked by the Confederates at noon on that day. Telegraphic communication from M'Minnville was soon afterwards suspended. It appears that the place was captured, with 500 prisoners and seven waggons, together with 500 prisoners at Waldron Ridge. On the 5th a large railway bridge south of Murfreesborough was partially destroyed, and the telegraph wires cut. Rosecranz's communications were still interrupted. Rumours prevailed in Nashville on the 8th that Shelbyville, with all the Federal forces there, had been captured by the Confederates. General Forrest, with a force of about 4,000 mounted Confederates, was operating on the line of railroad communicating between Nashville and Bridgeport or Chattanooga.

Louisville despatches report that General Burnside still held Knoxville, his lines extending as far south as Calhoun, on the Chiawassie River, and east as far as Greenville; also, that he held all the passes leading into North Carolina. His right wing was asserted to be in communication with the left wing of the army of General Rosecranz. There was, however, considerable doubt of the authenticity of the despatches.

The *Richmond papers* publish the following from Chattanooga, dated Oct. 2nd:—

General Bragg has consented to exchange wounded with Rosecranz. Affairs are unchanged at Chattanooga. General Rosecranz receives his supplies by wagon trains from Stevenson. The rumours that Rosecranz's supplies were cut off were not credited. Rosecranz is confined to his works around Chattanooga, our lines extending to the river above and below him. His defences are strong, and thought to be so superior that no assault will be made.

The latest telegrams *via* Cape Race, dated Oct. 9th and 10th, say:—

The situation at Chattanooga portends an early engagement. The Confederates have rendered the roads in Rosecranz's rear difficult to travel except for strong military commands.

A portion of the Confederate cavalry has moved towards Kentucky to harass Burnside's lines. A part has also moved southward against Rosecranz.

It is rumoured that the Confederates have captured Shelbyville. The Confederates opened fire on Chattanooga on the 5th from Lookout Mountain. Shells were exploding in Chattanooga.

Wheeler's Confederate cavalry, 4,000 strong, have been defeated near Franklin, Kentucky, with a loss of 300 prisoners and four cannon.

The following Southern view of the position of General Rosecranz is from the *Richmond Sentinel* of the 29th of September:—

Chattanooga, in 1860, contained a population of 5,000. It is situated on the south bank of the Tennessee River, in the midst of a very mountainous region, owing to which the course of the river in the neighbourhood is very sinuous. Lookout Mountain, which is prominently mentioned just now in the despatches from that quarter, is a range that comes up from the south-west, and abuts abruptly upon the Tennessee River, at a point about 2½ miles below or west of Chattanooga. It ends in a cliff or peak of remarkable height, called Point Lookout, about 1,800 feet above the bed of the river, which washes its northern base. The railroad from Chattanooga to Nashville, and also a common road, pass round the precipitous face of this cliff, and between it and the river, on their way west. Chattanooga is on a great bend or horse-shoe in the river—not in the horse-shoe, but at its front or toe: the bend of the river being towards the south and Chattanooga being on the southern bank. Mission Ridge, on and behind which Rosecranz was intrenched at last accounts, runs nearly parallel to

Lookout Mountain, leaving Chattanooga to the west about a couple of miles. So far as we understand the situation of the two armies, Rosecranz is cut off from all movement this side of the river in any direction. His railroad communication with Nashville is also lost. Nothing is left him but the road behind him. This road crosses the Tennessee on a pontoon bridge, and traversing the horse-shoe made by the river, it climbs Waldron's Ridge, which, at a short distance, flanks the river there, and then descends into the valley which lies beyond, and then leads away towards Kingston, on the north-east, at the junction of the Tennessee and the Clinch. We do not know what facilities we have for cutting off Rosecranz's retreat across the river and by the road we have indicated. It would seem to be a desperate strait for him to have to move a large army where he has no depôts of supplies, and no communications. He can now get supplies only by this road across the river; and if Wheeler's cavalry are indeed over there, he will find this resource valueless. He cannot possibly have in Nashville the month's supplies of which the enemy's papers boast. His movements have been too rapid, and he has held Chattanooga too short a time to permit this. To us it seems that Rosecranz's situation is full of peril and difficulty; and this apart from those ill-considered boastings of which some of our people are not yet cured. The thing that most makes us doubt this conclusion is, that Rosecranz seems to feel confidence in his position. Whether it is good judgment, or obstinacy, or necessity that holds him to his post on Mission Ridge is yet to be fully known. We will not venture to pass an opinion.

CHARLESTON.

Confederate accounts from Charleston on the 6th report an attack upon the Federal fleet. The Ironsides had much damaged the Confederate gunboat Chickora in the action. The Confederates were actively engaged in restoring Fort Sumter to a state of defence. Heavy guns had been mounted, and such rapid progress was being made with the repairs that General Gilmore had ordered a fresh bombardment of the work of demolition which he had more than once announced as complete. Boat-reconnaissances had discovered the garrison to be fully prepared to repulse any renewal of the attempt to obtain possession by assault. Owing to the high tides and other causes, General Gilmore had been compelled to remove his head-quarters and nearly all his troops from Morris Island to Folly Island, and it was believed that no bombardment of the city would take place prior to the 1st November.

Admiral Dahlgren's vessels are described as being merely spectators of the operations of the army, without assisting in any way in them. It is added that the differences between the heads of the two branches of the service had so greatly increased that they are no longer upon speaking terms. It is reported that a French frigate was on its way to Charleston.

Despatches from Admiral Dahlgren to the 3rd inst. had been received by the Navy Department. At that date a portion of the ironclads, in conjunction with the Federal batteries on Morris Island, were engaged in a bombardment with the Confederate batteries.

VIRGINIA.

A small Confederate force had attempted to cross the Rapidan at Germania-mills, but, being opposed by the Federal guard, relinquished the design. It has been discovered that a brigade of Confederate troops occupied a strong position on the north bank of the Raven, near the Rapidan station on the Orange and Alexandria Railway. Lee continued fortifying all the fords on the Rapidan.

Bands of guerillas infest the country in the rear of the Army of the Potomac, and continually make successful raids upon the country towards camps and sutlers' trains. One of these parties on the night of the 1st attacked Fort Beckwith, within ten miles of Washington, killed and wounded several of the guard, took twenty of them prisoners, and captured sixty horses, together with many arms and equipments.

Washington letters of the 4th inst. claim to have information, derived from private Confederate sources, reporting that General Lee's army having been filled up with conscripts now amounts to 90,000 men, and that his reserves at Richmond number upwards of 12,000. There were no Confederates at present in the Shenandoah Valley.

NEW ORLEANS AND THE MISSISSIPPI.

New Orleans advices to the 27th ult. do not confirm the Southern report of the defeat of Weizel in Louisiana.

It is reported *via* Cairo that Franklin attacked the Confederates at Brashear, Louisiana, and was repulsed, but receiving reinforcements renewed the conflict, and defeated the Confederates. No dates or particulars are given.

A malignant fever had appeared in the fleet before New Orleans. Its progress was being checked.

Twelve Federal steamboats, of the aggregate value of 500,000 dollars, had been burnt at different points on the Mississippi within the two past months. It is believed the perpetrators were connected with the conspiracy recently reported to have been discovered for the destruction of all the Government transports on the western rivers.

POLITICAL.

The recent news from Europe, which states that the Emperor of the French will immediately recognise the Southern Confederacy, and that an alliance between France, Mexico, the Confederacy, and, probably Great Britain, will be established, though not universally believed, was the cause of considerable disquietude in political and financial circles.

The President had issued an order revoking all military edicts that in anywise direct the enlistment into the army of slaves in Maryland. It had been discovered that such enlistments were alienating many loyal citizens of that State who were slaveholders from their support of the Government.

Mr. Blair, the Postmaster-General, in a speech at

a public meeting at Rockville, Maryland, on the 3rd inst., denounced the revolutionary scheme of the Abolitionists to abolish the rights of the Southern States, and declared that it was as much the duty of the President to oppose the designs of the ultra Radicals of the North as to defeat the objects of the Nullifiers and Secessionists of the South. Mr. Seward is understood to agree in the opinions of Mr. Blair, and Mr. Chase and Mr. Stanton to be opposed to them.

The Hon. Josiah Quincy, of Boston, born a British subject before the Declaration of Independence, and nearly ninety-two years of age, had published a letter, in which he declares compromise between North and South to be impossible.

The *New York Herald* asserts that peace propositions had been discussed in the Federal Cabinet. The nature of them was unknown.

MISCELLANEOUS.

President Lincoln has appointed the 26th of November as a day of thanksgiving for Americans at home, at sea, and abroad.

A subscription of 10c. each, which originated with the soldiers of the Army of the Potomac, for the purchase of a service of plate, to be presented to General McClellan, had been prohibited by the Government.

Late despatches from San Francisco announce that a fleet of Russian war vessels was expected off the coast of California some time during October.

Letters from Vicksburg of the 24th ult. announce that General Grant was still quite feeble from the effects of the injuries received by the falling of his horse at New Orleans. On his arrival at Vicksburg, on the 17th ult., he was carried to his headquarters on a litter.

The iron-clad Merrimac No. 2 was in a complete state of preparation for offensive operations, and was lying at Jones's Bluff, awaiting the completion of her consort, the Lady Davis, which had already received her iron-plating, in order that the two vessels might proceed to Fortress Monroe together to attack the Federal fleet stationed in Hampton Roads.

Two Richmond papers announce that Mr. James Spence has been "dismissed" from his office of financial agent to the Confederate Government at Liverpool. They do more than make the announcement: they abuse Mr. Spence.

It is said that the Federals were largely recruiting among the Unionists of East Tennessee, which, as the *Richmond Examiner* said a few weeks ago, "is a hot bed of disaffection" to the Confederacy. Large bands that had been in arms in the mountains all the winter were joining the Federals, as well as those who remained in their own houses and concealed their sentiments.

The Confederates were menacing Fort Smith, Arkansas.

A cavalry, artillery, and infantry expedition, with two gunboats, had left Fortress Monroe, destination unknown.

The Washington correspondent of the *New York Times* writes:—"The numerical strength of the coloured regiments actually in the field is somewhat over 20,000 men—less than has been generally supposed. But it is estimated that before the end of the year the (Federal) Government will have 80,000 negro soldiers in the field."

EXODUS OF THE SLAVES IN MARYLAND.—A correspondent of the *Daily News* writing from Maryland writes:—"To put the matter shortly, the able-bodied slaves in Eastern Maryland are all running away. Three years ago a likely slave-boy was worth 250*l.* As lately as three weeks ago, in a village which I visited, a youth of sixteen years was sold for 60*l.* To-day, through the unscrupulous action of the Government, slave property in Maryland is totally unseizable. The centre of the movement is the coloured camp at Baltimore. The means employed are steamboats calling at different points along the coast, which received on board the run-aways, and carry them off to Baltimore under the stars and stripes. There they may be seen daily in the grey slouched wideawakes and tattered trousers of their slave life, marking time and learning their facings before their Yankee officers, who commend them highly, and say that they have a natural aptitude for military life. Their injured owners flock into the camp to get the certificates, by which, at a future day, they may claim the 300 dollars, or whatever sum Congress shall allow them. 'Rebel in de camp; run him out; run him out,' shout the negroes as a stranger enters. 'Come to look for slaves, eh?' said one of them to me. 'Reckon you'll not find any of them here.' The candidates for certificates look very glum as they pass between the grinning ranks of their quondam chattels. Meanwhile, on the eastern shore, the broad flat fields of maize are ready for cutting, and nobody can tell how the crop is to be saved in time to get the seed in, or indeed how much of it can be saved at all. The richest planters suffer most. I heard of one who has lost as many as eighty-five servants. Another told me that he had lost sixteen out of fifty-two. Of the smaller proprietors whom I met one had lost four boys, another had lost one. My host had not lost any. And what alarms them most is that they have not the slightest security against all the rest going off to-night and leaving them with the women and children and the old and infirm males on their hands. The behaviour of the slaves, too, has surprised and perplexed them. There has been no insubordination. Up to the time of their departure, they wield their hoes and eat their corn cake with all the old docility. Then they suddenly disappear, to turn up on the muster-roll at Baltimore."

POLAND.

The Russian Government announces as an important victory that the troops in Lublin have defeated the Crysinski band, killing 100 insurgents and taking 98 prisoners. The telegram adds that the rest of the band was "destroyed" by another detachment of soldiers; but in this case destruction probably only means dispersal. An engagement took place on the 14th inst. in the vicinity of Lauterburg, near the Prussian frontier. The insurgents, it is said, repulsed the Russian attack with the bayonet.

The system of repression and terrorism in Warsaw is rapidly being developed. The horticultural establishment belonging to M. Hoser in Warsaw has been confiscated by the Russian authorities, on account of a shot having been fired from the building. All officials of Polish descent in that city are to be dismissed, and replaced by Russians. It is further stated that the Russian Government has annulled all annual contracts, and reduced them to quarterly engagements. Two National gendarmes have been hanged in Warsaw. On the 18th the Hôtel de Ville was discovered to be on fire in three places simultaneously in the interior of the archive department, parts of which are separated by interior courts. No doubt was entertained of the fire being the work of incendiaries. All the treasure-chests, securities, account-books, and valuable objects were saved. On the same day the Government ordered civilians to give up all arms and permits for the possession of arms till the next day.

The National Government has published a circular rejecting as calumnies the exaggerated stories put forth by the Russian Government respecting executions performed by sentence of the revolutionary tribunals. The National Government admits that several such executions have been ordered as a necessary protection against espionage, but that the greater portion of what has been published by the Russians on the subject is utterly false.

The *Breslauer Zeitung* announces that an Imperial decree has detached the government of Augustowo and the district of Lomza from the kingdom of Poland, and has declared them henceforth incorporated provinces of the Russian Empire. An Aide-de-Camp of General Mouravieff had already arrived in Suwalki to assume the office of Governor.

The *Independence* mentions, as a rumour, that the Poles, disappointed on the side of Western Europe, have offered to Turkey an alliance, offensive and defensive, to reconquer for the Sultan all that the Ottoman Empire has lost in successive wars with the Czar.

RUSSIA.

Advices from St. Petersburg state that orders have been given to send two divisions of infantry and dragoons into Poland. Eleven plated batteries, intended to reinforce the Black Sea flotilla, are about to be equipped.

The news that the Russians are constructing twelve gunboats in the Black Sea is confirmed.

The *Moniteur* states that the movement in the Caucasus appears to be of a serious character. A certain number of the tribes had joined the Circassian mountaineers.

FRANCE.

The funeral of the late M. Billault was conducted at the public expense on Saturday. It was an imposing State ceremonial. In his place M. Rouher has been appointed Minister of State, and M. Rouland, President of the Council of State.

The King of the Greeks is the guest of the Emperor at St. Cloud. He leaves Paris to-morrow.

Considerable changes are announced in the French diplomatic service. Baron Gros, the Ambassador in London, who had long wished to resign his post, is relieved of his duties in a letter full of compliment from the Emperor himself. The Prince de la Tour d'Auvergne, at present French Ambassador in Rome, succeeds Baron Gros in London. The Prince will be replaced at Rome by M. de Sartiges. Baron de Malaret will fill the place of the latter at Turin.

The Emperor has written to the daughters of the late M. Billault, expressing his sympathy in the trouble which has fallen upon them and excited such painful emotion throughout France.

The Paris correspondent of the *Morning Post* says he has learned on good authority that the Emperor has no intention of recognising the Confederate States.

The *Patrie* professes to know that at the last English Cabinet Council the majority were in favour of the postponement of the decision relative to the demand of the Poles for recognition as belligerents.

The *Courrier du Dimanche* asserts "that Austria has consented to associate herself with the declaration that the treaties of 1815 are to be considered as annulled upon condition that France and England will guarantee her from any possible attack from Russia. Earl Russell has given Count Rechberg very distinctly to understand that England does not in any case mean to accept the eventuality of war." The same paper says that on the 10th inst. Earl Russell forwarded a note to St. Petersburg stating that, according to the views of the English Cabinet, the treaties of 1815, so far as they relate to the possession of Poland by Russia, must be considered cancelled. The despatch is worded in accordance with the views already communicated to the Cabinets of Paris and Vienna. The *Courrier du Dimanche* does not believe that France will follow the example set by England. She might, perhaps, have done so had England consented to a collective note of the three Courts, or even if, such a step being taken solely by France and England, the Cabinet

of London had not insisted upon the absence of all expressions of a compromising character.

AUSTRIA.

It is asserted that Austria has declared her intention to insist on the maintenance of the treaties of 1815, but that she will join any protest of France and England against the violation of these treaties by Russia.

The Upper House of the Reichsrath has passed a resolution annulling the laws excluding Jews from acting as notaries in Austria.

PRUSSIA.

A deputation from the parish of Steingrund, in Silesia, has presented an address to the King. His Majesty said in reply that the parish should elect men who would support Ministers in the execution of the task he had confided to them. His Majesty further said that an inimical bearing towards the Government was incompatible with fidelity to the Sovereign. The work with the carrying out of which the King has entrusted his Ministers, is the maintenance of the present organisation of the army. His Majesty continued:—

Tranquillity would be re-established in the country, and the execution of my intentions, to forward the progressive development of legislation on a constitutional basis, would be assured.

The King had engaged to attend the consecration of Cologne Cathedral, but afterwards drew back on the ground of pressing State business—really because M. Bismark was not invited. When the King lately visited Dortmund and Crefeld, there were numbers of well-dressed persons in the streets he passed through, but they obstinately kept their hats on. The manifestation was unmistakable, and is said to have vexed his Majesty more than any previous indication of the popular dissatisfaction.

The interview between the Kings of Prussia and Belgium at Baden-Baden is reported to have been of no satisfactory nature, and the two sovereigns are said to have parted but ill pleased with each other. King Leopold is believed to have pointed out to his brother potentate that persistence in the present system was likely to breed serious disaffection in the Rhine provinces.

The elections in Prussia will, according to reports from all sides, bring a decided majority of Radicals into the new Chamber. It is very probable that the King, under the guidance of the Junker party, will then make short work of the constitution altogether.

DENMARK.

The Government has ordered that a larger body of troops shall be massed upon the southern frontier of Schleswig.

The treaty of alliance between Denmark and Sweden is to be forthwith signed.

IONIAN ISLANDS.

The Ionian Parliament has discussed the draft of a message to the Lord High Commissioner. One paragraph of the address states that the fortresses should be handed over to King George in their present condition. This is considered as a protest against the scheme attributed to England of their destruction. The Parliament has resolved, by a vote of thirty-three to three, that the Protectorate of England over the Ionian Islands shall cease immediately, the Senate be dissolved, and the Ionian Islands forthwith be annexed to Greece.

TURKEY.

News from Constantinople states that the Russian Minister in that city had declared to the Porte that any recognition of the Poles as belligerents by Turkey would be considered by Russia as a declaration of war between the two Powers.

INDIA.

The Indian mail of last week brought a copy of the *Colombo Observer* of the 4th of September, containing a special telegram transmitted from Bombay on the 2nd, to the effect that the Punjab had been invaded by 7,000 men, who had crossed the Indus into British territory; that they were thought to be the vanguard of a larger force; and that the 1st Punjab Infantry and Mountain Train had been sent against them. They were supposed to be headed by one or more of the sons of Dost Mohammed.

JAPAN.

A telegram from Shanghai, via Suez, dated Sept. 4, says—"News has been received here of the arrival of Admiral Kuper with the fleet at Kagosima. Negotiations failing, the admiral besieged and levelled the city, and fired Prince Satsuma's three steamers. The fleet then returned to Yokohama. Captain Josling and Commander Wiltrot were killed in the engagement."

Official advices received in Paris from Japan state that the Tycoon had succeeded in escaping from the sort of captivity in which he was held by the Mikado and had returned to Yeddo. According to the same advices the Tycoon displayed the most favourable disposition towards Europeans. Much was expected from the effects of the chastisement which the English squadron had gone to inflict upon Prince Satsuma.

NEW ZEALAND.

On the 15th of July General Cameron crossed the Waikato frontier, the enemy retreating before him to a position called Kohiros, which they had previously prepared and covered with rifle-pits. Here, on the 17th, the first fight took place. One portion of the

troops was detached to outflank the Maories and intercept their retreat, while the rest, headed by the General, stormed the pits under fire, by which they had two men killed and ten wounded. The enemy were pursued for six miles, and are stated to have suffered a heavy loss, including some chiefs of distinction. Pushing forward, another attempt was made a fortnight later to bring the foe to an engagement at a place called Paparata, where he had a settlement fronted by swamps and a river, and where it was supposed he would hold his ground. The river was bridged over by the sappers, and the village was at once rushed at but found empty, the Maories retreating to a dense jungle, into which the soldiers followed in single file. Here they beat about in the thick underwood, chasing the fire amid the yells of an antagonist whom they could not come up with or even once see. The Maories were so cautious in keeping at a distance that, notwithstanding their constant fire, they only hit one of our men; but when the troops were withdrawn to the open, they issued forth in considerable numbers out of range of our rifles, to tempt the Pakeha to a repetition of this harassing and fruitless game.

On the evening of the 21st of July, the schooner *Tuaranga* arrived at Auckland from *Tuaranga* with thirty-two European and seven native passengers, intimation having been given them by William Thompson to "clear out" in four-and-twenty hours, as their lives were in danger, and that he was collecting the natives along the coast with the intention of prosecuting the war. So immediate and urgent was the danger considered to be that Archdeacon Browne and the old-established residents of *Tuaranga* lost no time in obeying Thompson's warning. The schooner *Maupere* was to follow the *Tuaranga*, and the impression was that every settler on the east coast would be compelled to come in.

Some of the murders by natives betoken a savage description of warfare. For instance, on July 24th they attacked Captain Calvert's house, on the high ground near the Maori position, on Pukekiweriki, and in the Wairoa district. They fired into the house. Captain and Mrs. Calvert fled into the bedroom; and Sylvester Calvert, aged eighteen years, son of Captain Calvert, was shot while endeavouring to get into a place of hiding. Captain Calvert defended himself bravely with his rifle as long as he could, firing seven shots, when, finding he had no more left, he took his sword, and, enraged by the death of his son, rushed out, sword in hand, and attacked the whole body. The Maories, after firing a volley, made off. The same day, a party of Maories shot at Mr. George Cooper, settler, Wairoa, and killed him. They then lighted his clothes and roasted the body.

One of the last outrages committed in the Auckland district was an attack upon an escort party. The natives, who were supposed to belong to friendly tribes, were repulsed with severe loss, the casualties of the British being five killed, eleven wounded, and three missing.

The authorities evidently recognise the urgency of the case, for they have sent requisitions to the Australian colonies and Tasmania for troops, and have despatched Major Pitt and Captain Harrison—the one to Melbourne and the other to Sydney—to enlist volunteers.

FOREIGN MISCELLANY.

Some forty miners are said to have perished by an avalanche at the Dunstan diggings, New Zealand.

PRINCE HUMBERT arrived at Naples on the 14th. He is to remain there some time as the representative of royalty.

COTTON IN QUEENSLAND.—A cargo of South Sea Islands has been introduced into the colony to work a cotton plantation near Brisbane.

The King of Dahomey has invited Captain Burton, the African traveller, to spend the three winter months with him at Dahomey. The Foreign Secretary has authorised the Captain to accept the invitation.

PERUVIAN KIDNAPPING IN THE SOUTH SEAS.—News from the South Sea Islands has been received to the effect that the Peruvian Government have taken effective steps to put a stop to the system of slavery practised there. Several arrests have been already made. Large numbers of slaves were still arriving at Lima.

CONFEDERATE STEAMERS AT THE CAPE.—By the last Cape mail we learn that the *Alabama*, *Georgia*, and *Tuscaloosa* continued cruising on the coast. The Federal war steamer *Vanderbilt* had arrived at the Cape in pursuit of them. Captain Semmes had sold his prize, the *Sea Bride*, and the wool taken in the *Tuscaloosa*, alias *Conrad*, but had not made any further captures. The *Alabama* was in Simon's Bay repairing when the Saxon left.

THE EMPRESS OF THE FRENCH is still in Spain. She travels incog., and adopts the Spanish style of dress; the long black veil, high comb, long gold pins with large nobs at the end in the hair, embroidered corsage, white skirt and fan. She is said to have been received everywhere with an enthusiasm which paid little heed to her supposed desire for privacy. The Empress arrived in Madrid at eight o'clock on Sunday evening, and was welcomed by an immense crowd at the terminus and in the streets through which she passed.

SUTTEE.—The *Hindoo Patriot* gives an account of a suttee in so long settled a province as Behar. A man of the Kyst caste died childless, and his wife insisted on being burned with his body. She broke open the door of the room in which she was confined to prevent her self-immolation, and insisted upon accompanying the corpse to the river, which the carriers, three men and a boy, allowed her to do.

The men prepared the funeral pile, made the woman sit on one end of it, and placed the corpse on the pile, putting the head on the lap of the woman. They then set fire to that part of the pile towards which the leg of the corpse was hanging. The fire gradually reached the body of the woman, but she remained firm; neither did she scream nor groan, nor express any symptoms of agony. She only murmured in a low tone, "Ram ho!" In this manner the poor victim of superstition lingered for a few hours and then expired. The police discovered the half-burnt body of the suttee, and the men have been committed for trial.

M. NADAR'S GIANT BALLOON.—On Sunday evening, Nadar made a most successful ascent in his giant balloon from the Champ de Mars, Paris. The Emperor, the King of Greece, and a vast crowd witnessed the ascent. The Champ de Mars was kept by the military. Nine ladies and gentlemen ascended in the balloon, but it first made a short ascension with thirty-two soldiers to show the number that it would carry. A telegram from Paris states that there is no news of Nadar's descent. He passed Erquelines, on the Belgian frontier, near the ground, at twelve o'clock on Sunday night; the Customs officers watching, called to him to declare if he had anything liable to duty; but the aeronaut kept on his aerial voyage towards Germany without notice.

PUBLIC MEN ON PUBLIC AFFAIRS.

On Wednesday evening a civic banquet was given in the Town Hall, Oxford, and presided over by the Mayor. Amongst others present were the Right Hon. E. Cardwell, M.P., and the Right Hon. J. W. Henley, M.P. In responding to "The health of the city members," Mr. Cardwell said:—

I am sure that I only echo the sentiments of this meeting when I say that we cannot contrast the happy position of the British empire at the present moment with that of other countries without a sincere feeling of gratitude to God for the great blessings which we enjoy. If we look either to the East or the West, we find an absolute monarchy and a republic plunging into a civil war, which is the worst of wars, and more fraught than any other with public calamities, and wherever we turn our eyes upon the great and powerful country of America we see bloodshed in the field and sorrow on the earth.

Mr. Henley, in the course of his reply to the toast of the "County members," said:—

Speaking in the presence of one of her Majesty's Government, he might be permitted to say that he trusted they would continue to follow that wise course of policy which they had hitherto adopted, and endeavour to keep the nation clear of any troubles that might hereafter occur in foreign countries. It was a matter of deep regret to every Englishman that day by day, and almost hour by hour, we received nothing but accounts of bloodshed from that country, which of all others, one would have imagined possessed in itself all the elements of peace, happiness, and prosperity. It was also a matter of regret that there seemed to be growing up in the United States a feeling of bitterness towards this country, for so far as England was concerned he had never been able to find the slightest reason for it. He wished sincerely that he was in a position to say that he could see any prospect of the termination of that dreadful struggle now going on in America, but he was unable to do so, and the best advice that he could give to her Majesty's Government was to continue the same impartial conduct they had hitherto evinced, and to hold themselves and the country entirely aloof.

Mr. Beresford Hope delivered a lecture on the "State and Prospects of the South" at Liverpool, on Friday night. He argued that the sympathies of the majority of the people of England were in favour of the South; that this sympathy would not continue after the war, unless the South applied themselves to the task of improving the condition of the slaves, though he held that their condition even now was not so bad as the Northern advocates represented it; and he ended by stating that Lord Russell, who had denounced the introduction of the Conspiracy to Murder Bill at the bidding of a foreign Power, could not, without a fatal stain upon his consistency, support an alteration in the Foreign Enlistment Act at the bidding of the Federal States.

The annual dinner of the Chertsey Agricultural Society took place on Friday; Mr. Lindsay, M.P., in the chair. The hon. gentleman was supported by Mr. Briscoe, M.P., Mr. Cubitt, M.P., Mr. Caird, M.P., and Colonel Lamar, formerly a member of Congress and a leader of a Southern division at Bull Run. A number of toasts having been disposed of, the chairman proposed the health of his friend Colonel Lamar. That gentleman replied at considerable length. He drew a glowing picture of the present condition of both the Northern and Southern States, contending that the Southerners were fighting simply for civil liberty and constitutional Government. With respect to the slavery question, he argued that the Southern slaveowners had done more to Christianise the African race, and raise the slaves in the social scale, than had been effected by any country in the world. He contended, however, that they were still unprepared for perfect freedom, which, in his opinion, would prove a curse, instead of a blessing to them.

ELECTION INTELLIGENCE.

RICHMOND, YORKSHIRE.—Sir Roundell Palmer, in addressing the electors of Richmond, last week, dwelt chiefly on the American war. He spoke of the many and strong ties of race, temperament, religion, and literature which must unite the English and American peoples, and maintained that the sympathy felt in many quarters for the South is by no means inconsistent with the heartiest good feeling

for the North, and the sincerest hatred of the institution of slavery. Much of the sympathy with the South arises, he said, from a sort of blind habit of thought with which our failure to maintain the American colonies has inspired us—a creed which leads us habitually to hold that when any portion of a State desires its independence it is ripe for independence, and that it is better to part good friends than try to hold it against its will. Sir Roundell Palmer did not argue for this principle himself—indeed, his words imply that he rejects it—and, while paying a tribute to Southern gallantry, he expressed his belief that, were war once at an end, "our feelings, sympathies, and affinities as a nation must necessarily be with the North, for the obvious reason that England could not possibly be one at heart with the States that sustained slavery, but must be so with the free." (Cheers.) His statements with regard to the steam-rams are specially important, coming from such a quarter. He condemned very strongly those merchants "who seemed to think that they were bound by no obligation to our laws at all, and that it was perfectly fair for them, if they chose, to carry on an unlawful trade with a belligerent power," when both nation and Government are anxious for strict neutrality. He said the British Government could not, were it a belligerent, permit warlike expeditions and ships to be prepared and fitted out in neutral ports, and that, whether our Foreign Enlistment Act answered its purpose or not, this was exactly what it was intended to prevent, and what the Government intended to prevent if they could. He thought all who had acted "under Lord Russell and Lord Palmerston" might look back with satisfaction, if not pride, on the conduct of our foreign affairs. Sir Roundell was re-elected on Saturday without opposition.

PLYMOUTH ELECTION.—Mr. Collier, the newly-appointed Solicitor-General, in his election speech on being returned for Plymouth, on Saturday, adverted at considerable length to American affairs. There were, he said, two duties at present incumbent on our Government—the one was to observe a strictly neutral course, and the second was the preservation of our neutral rights, taking care that these were not violated either by North or South. As to the complaints of the South, he remarked that a large portion of the Confederate territory was occupied by the Federal armies, and therefore the South had not yet attained its independence. When they had attained it, it would be our duty to recognise them, but not before. It was not a question of sympathy with either one side or the other, but one of international law and policy.

BARNSTAPLE.—The nomination of candidates for election for the borough of Barnstaple took place on Monday. Two gentlemen were put forward—Mr. Lloyd (Liberal), and Mr. Brombridge (Conservative). The show of hands was in favour of Mr. Lloyd.

READING.—The vacancy for this borough, caused by the appointment of Mr. Serjeant Pigott to a Judgeship, was filled up by the election of Mr. Lefevre, to whom no opposition was offered. Mr. Lefevre addressed the electors, and avowed himself a supporter of the Government of Lord Palmerston.

TWICKENHAM.—Mr. Yorke is the only candidate for this borough, in the room of Mr. Lygon. No opposition is expected.

WEST WORCESTERSHIRE.—The nomination for this county takes place on Monday, the 26th inst., at Pitchcroft. The only candidate in the field is the Hon. F. Lygon, brother of the late member, Viscount Elmley, now Earl Beauchamp, and his election will be unopposed.

NOTTINGHAM.—It is said that Mr. C. Paget, the senior member for this borough, will not again offer himself in case of a dissolution. The names of the Hon. Henry Strutt (eldest son of Lord Belper), Mr. Thomas Bromley (Conservative), who contested the seat at the last general election, and Mr. Mellor, barrister-at-law (son of Mr. Justice Mellor), are mentioned as likely candidates.

RAILWAY DINING CLUBS.—The clerks at the Camden station of the London and North-Western Railway have just opened a club on the principle of the working men's co-operative societies, for providing their extensive staff with dinners daily at 8d. per head.

THE SOCIAL SCIENCE CONGRESS concluded its session at Edinburgh on Wednesday. In the more recent sectional meetings many valuable papers were read, especially by Sir John McNeill, G.C.B., on the state of the north-western highlands; Judge Longfield on trade and international law; Lord Neaves on punishment and reformation. The concluding meeting on Wednesday afternoon was held in the Free Church Assembly-hall, which was crowded. Prince Alfred and Prince William of Hesse, who were present, were loudly cheered as they entered the hall, and took their seats on the right of the president's chair. Lord Brougham was also received with cheers. Mr. Hastings, General Secretary of the association, read the report of the council, which said:—"The council are happy to congratulate the association on the complete success of the Edinburgh meeting. The number of members present has been 678; of associates 1,245; and of ladies who have taken transferable tickets, 907—making a total of 2,830. The meeting therefore has been one of the most numerous yet held, while the nature of the attendance, and the value of the papers contributed and of the discussions thereon, have given a weight to the proceedings which mere numbers could not have supplied." Various votes of thanks were passed, including a very hearty vote to Lord Brougham.

Literature.

MR. COWDEN CLARKE'S "SHAKESPEARE-CHARACTERS."*

Coleridge, in that criticism of Shakespeare by which he did so much to create a truer appreciation of the genius and the judgment of our "myriad-minded" dramatist, has pointed out, that in Shakespeare's plays the interest in the plot is always on account of the characters; while in inferior writers it is generally the reverse—the characters becoming interesting for the sake of the plot. Take away the prominent character from a play of any of his great contemporaries, or from any work of the modern drama (with a few exceptions), and the main-spring of the plot will be gone; but often in Shakespeare it will be found that the character most fully developed, and of highest interest, only moves across the real plot, which serves as a background whereon that character may be effectively displayed. It is in keeping with this that the subordinate characters should have a life of their own,—not merely serving to eke out the story, nor only making the surroundings of the principal persons. The number of these minor characters is not narrowed to the bare necessities of the progress of the incident; but there is often a prodigality, such as, it would seem, the sovereign and inexhaustible invention of the dramatist delighted in for its own contentment. In the diversity and distinctness of his secondary characters, it is admitted that Shakespeare has far more than excelled not only the dramatists but the romancers of all times; and that, however slight may be the sketch, however momentary the appearance, each has a definite individuality and a true vitality. We even find more daring and brilliant instances of the dramatic exhibition of character, more wonderful knowledge of the human heart, and of all types of human life, in these subordinate persons, than in those more elaborated and more prominent: except in the case of plays in which one character alone is the purposed aim and constitutes the unity of the representation.

True it is, that, in his greatest plays, where the highest energies of his intellect are exerted, and all the richness and grace of his genius expressed, he produces his matchless effects by the subordination of all the characters to one prominent person,—as in *Lear*, *Hamlet*, *Macbeth*, *Othello*: but it is even in these, that the minor persons, though so perfectly subordinated to the principal object, are amongst the most consummate of Shakespeare's creations. See in *Othello*, besides the character of Iago—that "profound subject for psychological study,"—we have all the rare vitality and contrasting variety of Cassio, Roderigo, Montano,—of Emilia, and even the harlot Bianca. And, in *Macbeth*, think of the finely-indicated character of Banquo, of honest Macduff, and of wary Malcolm, each as living and individual as Macbeth or his wife, although they only exist in the play for the sake of carrying forward the action to its grand catastrophe.

Mr. Cowden Clarke had, then, the noblest field in all literature open before him, when he purposed to study, and to assist others to study, with reverence and docility, the character-development of the subordinate persons of Shakespeare's plays. The lectures which he delivered in many places on this subject not only gratified large and cultivated audiences, and made the lecturer known as one of the most loving and insistent of our Shakespearians; but excited a hope that he might some day publish his materials in a form more suitable for perusal than that of address to a popular audience. This duty of publication has been frequently urged on him by friends and strangers: and we now rejoice for ourselves, and congratulate him, that he has added to our literature one of the most thoughtful and delightful works which have had Shakespeare for their subject. We would rather have written it than either of the German works that have sought to do honour to our and the world's greatest dramatist, but have been distinguished as much by vagary and mock profundity as by exact and philosophical criticism. But the task of the author was one requiring much insight, sensitive feeling, subtlety, and modest patience. The characters of Shakespeare do not, after the device of inferior dramatists, describe themselves to us in their speeches, so that motive and intention are declared and forced on our understanding; nor do they so describe one another in the course of the incident, that a clue is furnished to the form and manner of their inner life. They simply speak and act; and from their speech and action we must gather what they are in themselves—what they are in

the poet's conception of them. To each analysis of a character, the test to be applied is, whether it gives increased intelligibility and consistency to all the deeds and words in which that character is expressed, and harmonises it with the general current of the action. Mr. Cowden Clarke's representations, especially in the case of some characters the most commonly overlooked or misunderstood, will bear this test: and we are persuaded that the most thoughtful readers of Shakespeare will admit that, after all their study and realisation to themselves of the persons of his dramas, Mr. Clarke gives new depth and fullness to the feeling of their truth, propriety, and participation as it were in the real life of men.

We will detain our readers no longer on the threshold; but will let them make acquaintance with the attractive book that we so warmly commend to their affectionate and grateful reception. And, as a wide range of criticism or illustration of its contents is impossible, we shall select two or three plays only, as to which Mr. Clarke shall be our guide and interpreter.

Let the first be "As You Like It"; and we at once pass by "the exiled Duke—how sweet and strong in moral nature!—a perfect exemplar of what should be a Christian's course," displaying ever "a cheerful gratitude for the benefits that have been showered upon him, a calm yet firm endurance of adversity, a tolerance of unkindness, and a promptitude to forgive injuries";—we stay not with Orlando, "the very perfection of gentleness in manliness"—modesty in manhood";—we resist the attractions of the pranksome but "crystal-hearted" Rosalind, the "most enchanting among jocund-spirited heroines";—and we take as our moment's companion "that sedate and most loving of all cousins, the devoted, the cordial, the confiding Celia." Mr. Clarke has, perhaps for the first time in literature, given an interpretation to this pleasing character, such as the stage has never known, and such as places it in the foremost rank of Shakespeare's delicate and graceful delineations of feminine character.

"Celia is one of those characters that pass through society in almost unrecognised perfection. They are beloved for their temper, and respected for their understandings and attainments. They make no display of their qualities; and yet they are an unfailing resource when a friend needs assistance or advice—domestic or mental. It is difficult, upon demand, to indicate any prominent example of their intellectual or social excellences—the impression in their favour is general and unequivocal. And so with the career of Celia in this play: it leaves a bland and gratified impression upon the mind of the reader, with a sense of uncertainty as to what scene we should quote as a specimen of more than quiet excellence. Indeed, it would be difficult to point out a more perfect example of the spirit of loving-kindness than the character of the cousin to Rosalind. She is generous, warm-hearted, unselfish, so enthusiastic in her attachments, that she can see no fault in those she loves; and almost loses sight of herself in the contemplation of their excellences. By deed, as well as by word, she is ever ready to prove the strength of her affection; and when the time comes for making active demonstration in the shape of sacrifice, so unhesitatingly, so unostentatiously is it made—so much is it taken for granted, and so completely as a matter of course, by her—that she absolutely strips it of all appearance of sacrifice, letting it seem a fulfilment of her own pleasure no less than theirs. And it is her own pleasure; it is her pleasure to please her friend—to minister to her comfort; it is her happiness to secure the happiness of her cousin. So entirely does she love that cousin, so perfectly has she made her well-being part and parcel of her own, that she can only dwell contented herself so long as she knows Rosalind to enjoy content. If 'Rose' will not be 'merry,' why then, no more will she; if 'Rose' be sad at her father's absence, why, then, she will be sad for company. Or rather, as sadness is not for such loving hearts as hers, or for such blithe natures as Rosalind's, she will even teach her to look upon her own father as a parent, vowing that Rose shall be his heiress instead of herself. By banter, part made up of cheerful images, part of the profoundest tokens of her answering affection couched beneath light-seeming words, she constantly contrives, with her own gentle witchery of loving-kindness, to maintain Rosalind's spirits in their native element of buoyancy and airy mirth. She has such fond and implicit admiration for her cousin's powers of fancy, of eloquence, of playfulness, of imaginative wit and humour, that she would fain have them never dulled, or silenced by anxiety or uneasiness; and she whets her sharpest ingenuity to divert her from pondering on existing vexations, as well as to ward off ills that may threaten. . . . Celia is a worshipper of her cousin; and yet so pure in her loving idolatry, that neither the idol appears conscious of superiority, nor does the idolater become inferior. Celia accompanies and attends her friend implicitly, but so genuine and spontaneous is her personal attachment that she scarcely seems to follow Rosalind. She is, in fact, her double, her very shadow; yet so clear and lustrous is her own affectionate nature that it is never thrown into shadow, even by the effulgence of Rosalind's wit. The very generosity with which she constantly, and as if involuntarily, cedes the precedence to Rosalind's keener intellect, only serves to heighten the effect of her own fine understanding and just perception. Indeed Celia would be a wit and a heroine of the first water in any other play, and as a character by herself. But seen by the side of Rosalind—to whom her own modesty (the modesty of loving-kindness) chooses to yield the palm, in standing silently by, while her cousin keeps up the ball of wit-railery with others—she does not display to the same brilliant advantage. What she does say, however, amply testifies that, if she chose, she could shine to the full as brightly as the gifted Rosalind: by which means the poet has ingeniously conveyed to us the

impression that hers is a voluntary non-speech,—a silence arising from preference to hear her cousin, and from no deficiency on her own part. He has another artistic subtlety, in the resemblance with which he has invested Celia's wit in its congenial quality with that of her cousin. It is the resemblance—totally apart from the servility of imitation or plagiarism—which unconsciously colours the thoughts and mode of speech of one who lovingly admires another. Rosalind is Celia's ideal of excellence—morally, intellectually, and personally—and she unwittingly allows her heart, mind, and frame to become as much one as possible with those of this cherished being. Her spirit assimilates by intensity of appreciation, as her exterior conforms, in matters of gesture, conduct, and habit, by daily and affectionate companionship. This is no copying; it is just the similarity, the accordance, that naturally grows out of a strong and enduring attachment. As an example of what I mean, with regard to this resemblance in the tone of the two cousins' imaginative wit, I would point to the circumstance of their both dealing in classical and poetical allusions, which seem to tell of their having read together, thought together, and discussed together the beauties of the old mythology. This is remarkable; for the instances might be multiplied to a curious extent. It is a singular thing—as a corroboration of the loving terms on which Celia feels herself with her cousin, of the perfect ease of heart which reigns between them, and which characterises the regard that Celia bears towards Rosalind—that the flow of wit, which betokens Celia to be no less accomplished in intellectual sprightliness than her cousin, always pours forth most freely when she is alone with Rosalind. When they are both in the company of others, she stands tranquilly by, letting her brilliant cousin take the lead in conversation and bandy repartees with the rest. She seems not only content, but pleased to listen, while Rosalind gives free scope to her gay-souled sallies. When they are by themselves, she rejoins, retorts, and tosses jests to and fro, with as playful animation as her friend,—bantering her, teasing her, sporting with her curiosity, plaguing and joking her about her love and her lover, with as hearty a spirit, as much roguery and mischief, as much pretended mercilessness of wit, as need be. But, true to her kindly nature, her humour is always affectionate, her sportiveness ever gentle; and both have the genuine soul of kindness—they know when to cease. Celia, loving Celia, always checks the career of her wit, when it curves beyond the comfort of her interlocutor. She regards the feelings of her friend even beyond the prosperity of her jest,—a rare virtue in a wit, more especially in a woman wit."

We could quote still more, of equal truth and beauty, from the skilful analysis of this simple but exquisite character, which has altogether such perfectness, as to suggest that it is one where the author has, as he says, had the advantage of the "feminine discrimination" of his "better part" in tracing its subtleties and its loveable features.

We turn to "The Merry Wives of Windsor," where, we think, it will be allowed that there is less scope than usual in a play of Shakespeare's for such character-development as the author attempts. Despite, however, some remarks within the first three pages that do not much please us, some little strain in the representation of Ford as the "genuine, indigenous Englishman," and some scattered bits of opinion with which we have no sympathy, we find in this essay one of the best passages by which to illustrate the author's good sense and kindness, and the practical purpose that often peers through his discussions. There is another instance, in the beautiful passage, too long to extract, on the fairy character of childhood, in the essay on "The Midsummer Night's Dream."

"The commentators have called Page 'uxorious'; which in plain-spoken English, means that he is in love with his wife: it is a plain term of contempt, applied by men who are Turkish in their homes, and whose wives are their freehold servants. But, so far from seeing any disgrace in a man being thoroughly in love with his wife, I only hope the complaint may become more and more epidemic. What is fighting for our hearths but fighting for our wives? and what is a hearth worth without a wife? Where there is something at home worth struggling for, the whole world in arms, all the turbulent malcontents, and all the brood of zig-zag politicians will go screaming down the wind. Page was a thoroughly kind-hearted man. He joins in the hoax of the squabble between Sir Hugh and the Frenchman, but he says he 'had rather hear them scold than fight.' Mrs. Quickly bears testimony to the transparency and unsuspecting kindness of his nature in that speech to Falstaff, wherein his generosity is inferred from the liberty of action he allows his wife. The woman Quickly says:—'Truly, Master Page is an honest man. Never a wife in Windsor leads a better life than she does:—do what she will, say what she will, take all, pay all; go to bed when she list, rise when she list, all is as she will; and truly she deserves it, for if there be a kind woman in Windsor, she is one.' One word more upon Page and his wife before their dismissal. He has been strangely enough spoken of, in combination with his comely partner, as 'the foolish Page and his no less foolish wife.' These are the terms in which the worthy yeoman of 'The Merry Wives of Windsor' is mentioned by a German critic; who resolves all in Shakespeare's writings into an æsthetic truism, or a mere technicality of art. Can the right worshipful and very ponderous Herr Doctor Urlic see nothing else than the 'folly' of Page, because he makes a mistaken plan for his daughter's bestowal in marriage? Can he see nothing of the wisdom of non-malice-bearing, and a cheerful acquiescence with things that have been done when they cannot be undone, in his prompt forgiveness of his child's young husband, when he finds they have stolen a match? 'Well, what remedy? Fenton, heaven give thee joy! What cannot be eschewed must be embraced.' Can he see nothing of the 'wisdom' of frank English hospitality, with hearty English peace-making, and love of making quarrellers reconciled, in Page's 'Come,—we have a hot venison pasty to dinner,—come, gentlemen, I hope we shall drink down all unkindness.' Can he see nothing of the

* *Shakespeare-Characters*; chiefly those Subordinate. By CHARLES COWDEN CLARKE. London: Smith, Elder, and Co.

'wisdom' of Page's [sturdy English confidence in his wife's honesty, where he says, upon hearing of Falstaff's proposed attempt upon her virtue,—'If he should intend this voyage towards my wife, I would turn her loose to him; and what he gets more of her than sharp words, let it lie on my head?'] That the reliance is not a blind one, we have already learned from Mrs. Page's own words, just previously, where she says of her good man, 'He's as far from jealousy as I am from giving him cause; and that, I hope, is an unmeasurable distance.' Such a speech as that argues but little 'foolishness' in the 'no less foolish wife.' But we have plentiful evidence, too, of Mrs. Page being no fool. Witness the ready wit of her arch reply to Ford; when he says,—alluding to the strong attachment subsisting between herself and his own wife,—'I think, if your husbands were dead, you two would marry,' she retorts, 'Be sure of that—two other husbands.' This is no slight to her own lord and master; but only a smart rap on the knuckles for her friend's jealous-pated one. There is anything but 'foolishness' in the brisk way with which she carries on the jest, in concert with her gossip, Mrs. Ford, against the 'grey knight,' as she calls Falstaff. There is anything but lack of wit in her exclamation, 'Heaven guide him to my husband's cudgel; and the devil guide his cudgel afterwards.' And though, in anticipation, her sense of humour prompts this lively sally; yet, at the time, her sense of justice, and also her wise kindheartedness, will not see him beaten too unmercifully. Upon my life I can see nothing 'foolish' in all this; but, on the contrary, a sprightly, sensible, quick-witted woman, who deserves her husband's confidence—and has it—by her faithful, true-hearted allegiance to him; who secures and preserves his love by her cheerful spirits and blithe good-humour; and who secures her husband in all his hospitable, peace-making schemes; for, at the end of the play, she says, 'Let us every one go home, and laugh this sport over by a country fire—Sir John and all.' In short they are a perfectly worthy couple;—worthy of each other, in their good temper, good faith, and excellent good sense. To call them 'the foolish Page, and his no less foolish wife,' is no less than flat blasphemy against the 'wisdom' of good nature."

The other criticism of Mr. Clarke's from which we have determined to make an extract, is that on "Antony and Cleopatra"—surely the most remarkable, and if we study well the subordinate characters, the most interesting and morally impressive of the historical dramas. The character of Cleopatra is, in our judgment, touched with less discernment and effectiveness than almost any other on which Mr. Clarke has commented. Her historical character is, indeed, truly and briefly summed: but we are scarcely more than told, not made to see and feel, that "Shakespeare 'has made her appear, speak, move, breathe, and live again before us.' We feel that something more is possible to be done for the dramatist's delineation of 'the grandest coquette that 'ever lived'—the 'gorgeous personification of 'bewitching womanhood in regal magnificence.' And we venture to admit our heresy as to that scene with the country clown, which Mr. Clarke admires as "a perfect morsel of a scene"; and, at Shakespeare's feet, humbly confess that it is to us an impropriety and an impossibility that such a boor, such a mass of earthly brutality, should have entered into the presence of the voluptuous beauty, attired in imperial robes and jewels, in the loftiness of refined ease, haughty composure, and firm resolve, and have maintained his utter indifference, have talked with coarse boldness, and have indulged his obtuse jokings about the "worm" he brought her.

The character of Antony is most justly appreciated and forcibly represented in a few sentences,—illustrated subsequently by passages of the drama in which he is linked with the other characters. But we fix on the analysis of the character of Enobarbus, as one of the finest instances in the book of Mr. Clarke's penetration, judgment, and power. We quote it without further remark,—for none is needful.

"Enobarbus stands in the record of those who deserted a kind master in the winter of his fortunes; but he also numbers with the few who expiated to the uttermost, the baseness of his ingratitude. Here, again, we perceive that Shakespeare, in the sweetness of his nature, could not bring himself utterly to cast out one who, up to the eleventh hour, had run so fair a course; besides, he knew that it would be offering an undue violence to humanity to introduce at so momentous a point of the story a moral anomaly, a fellow-being with a Janus-nature, bluntly and sincerely honest up to a certain stage in his career; and then, with the suddenness of a pantomime trick, convert him into a remorseless, callous self-seeker. Such men are not of this world, and Shakespeare drew men as he found them, and not as they may, perchance, be in the moon (with the lunatics), or any other planet.

In portraying the defection of Enobarbus, he has with unusual care even for him, and of course with accurate truth, represented him as oscillating between inconstancy and steadfastness, with the gradual and stronger leaning to inconstancy. Upon the first occasion, when Canidius resolves to desert to Caesar, Enobarbus says:—

'I'll yet follow
The wounded chance of Antony, though my reason
Sits in the wind against me.'

Here's the first motive which shakes him: his reason and self-interest begin to oppose his fidelity."

Mr. Clarke then thoughtfully traces the progress of the declension of Enobarbus, through the conflict of self-interest with honesty, and the reaction of his old attachment to his master against the contempt which the folly and boasting of Antony beget in his mind; until finally he resolves to "seek some way to leave him."

"Shakespeare makes out the strongest case for Enobarbus—under the circumstances. He leaves his master;

but he takes nothing away with him. The conduct of Antony, too, upon hearing of his desertion, rises into magnanimity:—

'Go, Eros, send his treasure after; do it;
Detain no jot, I charge thee; write to him
(I will subscribe) gentle adieus and greetings;
Say, that I wish he never find more cause
To change a master,—oh, my fortunes have
Corrupted honest men!—Despatch!—Enobarbus!'

Pathetically natural is that ejaculation of Antony,—comprising a volume of wonderment and sorrow, at the defection of his old friend and companion in arms. The celebrated exclamation of Julius Caesar in the drama—'Et tu, Brute!'—sounds pedantic when compared with that simple sigh of Antony.

Poor Enobarbus! his fidelity soon rises up against him; but the news of all his treasures being sent after him, puts the finishing stroke to his remorse. In bitterness of spirit he exclaims—

'I am alone the villain of the earth,
And feel I am so most. O, Antony,
Thou mine of bounty, how wouldst thou have paid
My better service, when my turpitude
Thou dost so crown with gold! This blows my heart;
If swift thought break it not, a swifter mean
Shall outstrike thought; but thought will do't I feel.
I fight against thee!—No!—I will go seek
Some ditch wherein to die; the foul'st best fits
My latter part of life.'

His last speech in the field, at night, before the battle, is perhaps the most affecting ever penned or uttered by man under similar affliction; for what affliction can equal a self-reproving heart? What yearning, what desolation in the eloquence!

'Be witness to me, O thou blessed moon!
When men revolted shall upon record
Bear hateful memory, poor Enobarbus did
Before thy face repent.
O sovereign mistress of true melancholy!
The poisonous damp of night dispense upon me,
That life, a very rebel to my will,
May hang no longer on me; throw my heart
Against the flint and hardness of my fault;
Which being dried to grief, will break to powder,
And finish all foul thoughts, O Antony!
Nobler than my revolt is infamous,
Forgive me in thine own particular;
But let the world rank me in register
A master-leaver and a fugitive,—
O Antony!—O Antony!'

His heart breaks."

It will be observed that we have altogether passed by Mr. Clarke's analyses of the principal characters of the plays. These are not less truthful or forcible than those of the subordinate characters; and might well be discussed at much length. But we have been anxious rather to represent the author's successful labours in a department of Shakespeare criticism and exposition, which, with much originality, and by profound study and skilful treatment, he has made peculiarly his own.

PROFESSOR GODWIN'S "MATTHEW." *

An unpretending little volume, which bears no name of the author on its title-page, has just appeared from the pen of Professor Godwin. It contains a new translation of the Gospel by Matthew, with brief notes. It bears witness to much careful though not showy study, and is calculated to be very useful to the superior order of Sunday-school teachers, as well as to thoughtful private readers of the New Testament. Professor Godwin has appended a series of consecutive "Lessons," drawn from the Evangelist's narrative, in which the leading thoughts involved and illustrated are stated in short propositions. These, without being marked by originality or novelty,—which latter has evidently been no part of the author's aim,—have the greater merit of being both judicious and naturally deduced from the text. Professor Godwin's translation, while by no means intended, as we infer from his own words, to take the place of the Authorised Version, but rather to reflect upon it an independent light, is marked by clearness and fidelity. We do not, however, always regard his renderings as preferable to those of King James's translators—or revisers, whichever they may more properly be called. There is a tendency shown to moderate the force of vigorous but homely words—in a word, to render the Evangelist more refined and soft-spoken than he was. Thus, "wicked and adulterous generation" becomes "wicked and apostate"; "fornication" is "unchastity"; "lust" is "evil desire"; "naked" becomes "wanting raiment"; &c. We do not quite like this; instead of bringing us closer to the original, it takes us farther away. In one case the Professor seems to have been influenced in his translation by a desire to avoid collision with orthodox standards of doctrine. In chapter xxvii. 3, we read that Judas "regretted" that he had betrayed Christ,—instead of "repented." It is true, no doubt, that the word used (*μεταμεληθεῖς*) is not that ordinarily employed to denote evangelical repentance (*μετάνοια*); but Professor Godwin's rendering strikes us as quite too weak to express such a remorseful "change of mind" as is here intended. The fact is, our language has but one word to represent the two Greek ones,—one pointing to the uprising of the first pangs of sorrow, the other indicating the entire change of mind and action. In one or two instances which have caught our eye, Professor

* *The Gospel according to St. Matthew. A New Translation with Brief Notes, and a Harmony of the Four Gospels.* Bagster and Sons.

Godwin's translation appears to us inaccurate. Thus in chap. xiii. 15, he reads, "you make him a child of hell, more deceitful (*δυνατότερον*) than yourselves,"—not without some support from authorities, certainly, but we do not hesitate to say, wrongly. And in the account of the anointing of our Lord in the house of Simon, the word *μύρον* (if admitted into the text) should of course be rendered "ointment," or "unguent," not "myrrh."

The notes are brief, and evidently intended rather for the less critical class of readers. They occasionally dispose of a real difficulty in a way which is too dogmatical. Thus in connection with a passage before referred to, where the remorse of Judas is described, with his subsequent conduct, we find the following comment:—

"v. 7. This statement is inconsistent only with the literal interpretation of St. Peter's words. Acts i. 18. He said that Judas acquired a field by the wages of iniquity: that is, he obtained it as his burying-place. This was all he gained by his wickedness. According to the literal interpretation of these words, the fact is very improbable, and its mention altogether irrelevant. The field was called Akeldama for two reasons."—P. 145.

Now, in the first place, it is very probable that the verses in Acts describing the fate of Judas ought rather to be regarded as an explanatory parenthesis interposed by the author of the book; not as a statement of St. Peter's. In the next place, it is surely a curious stretch of words to make out that a writer, stating that a certain person "acquired" a field—or plot of ground—merely meant to say that he was buried in it! We thought such possession was even proverbially limited to a "six foot of earth"—not a whole plot! And so far from seeing the statement in Acts, as naturally understood, to be "improbable and irrelevant," it appears to us both highly probable and quite germane to the spirit of the entire paragraph of which it forms part. Both writers, Matthew and Luke, agree in informing us that Judas's blood-money brought him to a bad end; the minor details require for their reconciliation more careful treatment than Professor Godwin has here bestowed upon them. But as we have before remarked, he is here writing less for the critical than the practical reader, and such are apt to be impatient of "nice questions."

Professor Godwin tells us in his preface that "the text from which this translation has been made is that which appeared to the writer 'to be the most correct.' It would have been better if he had stated distinctly what that Text was; or whether he has eclectically constructed a new one for himself. The latter we infer to have been the case, as he further informs us that "his aim has been to ascertain and follow the 'original Text'; but he gives no critical digest of any kind, and only in one or two cases refers to the existence of different readings. It would have added to the utility of his work, if (as Mr. Brameld has done in the volume recently noticed by us) he had noted the more important variations in his margin.

A NEW GAZETTEER.*

A well-known geographer has just added to the numerous dictionaries of geography already in existence, a work which, on account of being but one volume, at a very moderate price, and containing the latest information and statistics, is likely to be found about the most convenient Gazetteer for the man of business, the journalist, and the student. Mr. Ainsworth remarks that "it is at the present day almost a supererogatory labour to expound all the advantages that 'accrue from a knowledge of other countries 'and places, and their produce, or their opening 'to commerce.' Yet he does not allow his opportunity to pass by, without commending the new work on which he has been laboriously engaged, by brief references to the importance of the knowledge it contains in a political point of view, in the determination of economical questions, in the appropriate enlightenment of the now almost universal intercommunications of nations, and in directing those employed in commerce and in practical exertion. Of the value of a good Gazetteer scarcely any newspaper reader or writer can be ignorant; for it is really true that it is nearly 'impossible to appreciate the 'intelligence each successive day brings' without its aid, and that not even the best informed can meet the demands which our 'cosmopolitan 'interests and associations' make on our knowledge of the world.

Mr. Ainsworth has produced a valuable volume. Having tested it as to countries and cities in various parts of the world, as to rivers and mountains, as to comparatively obscure towns and villages, we have found in most instances the information that was to be desired. The last fruits of geographical exploration, the

* *The Illustrated Universal Gazetteer.* Edited by W. FRANCIS AINSWORTH, F.R.C.S., F.S.A., &c., &c. London: Maxwell and Co.

new facts of recent change in well-known places, and the latest procurable statistics, seem to have been carefully embodied in the various articles. Brevity has been studied everywhere; and the materials are as closely compacted as possible. No Gazetteer can in these days be expected to be without minute errors, or to remain long a true representation of our geographical and statistical knowledge: but Mr. Ainsworth has been largely successful in giving to his work those features and that accuracy which will ensure its general reliability and sufficiency for some years to come.

Something may always be said in the case of a work which requires a selection of subjects and materials—as a Gazetteer on a moderate scale inevitably does—respecting the principle by which such selection has been guided. Mr. Ainsworth has sought of course to give important places with sufficient extent of detail, at the cost of unimportant places, and even by the omission of such as are little likely to be looked for by the majority of persons. Yet it often happens that it is precisely for such out-of-the-way and obscure places as this very natural principle of selection excludes, that we are under the necessity of consulting a Gazetteer. We believe the disappointment of seeking in vain for some hitherto unheard-of name has often led to unfair judgments of the real comprehensiveness of such works, or of the indexes to a good atlas. We hope that occasional failure in such a search in this new Gazetteer will not discourage any of our readers; for our own experience of it is, that, the more it is tested and known, the more it proves to have even greater fullness than might have been expected. We must admit, however, that we noticed a few oversights. If Skiddaw and Helvellyn are inserted, why omit Snowdon? or, if the Jungfrau deserve mention, why not the Matterhorn? and so on. If Barrow in Somersetshire, with a population of 115, be included, surely there should have been mention of Barrow in Lancashire, with its population of 7,000, its great mineral resources, its smelting furnaces, its docks, and its rapidly-developing shipping trade. If Gray's Thurrock, in Essex, has a claim, not less, at any rate, have Rayleigh and Witham, in the same county. Winslow, in Buckinghamshire, is too thriving a little town to be passed over, while its neighbour Wendover is inserted. Bicknor, in Kent, with forty souls in all the parish, is hardly as important as Staplehurst, in the hop district, which here will be looked for in vain. The village of Adderbury, in Oxfordshire, inserted, is of no importance compared to the town of Bicester omitted. Grindelwald is quite as likely to be looked for as Lanterbrunnen; but the latter is given and not the former. Lungern, at the entrance to the Brunig Pass, or Meyringen, at the other end, might as soon be expected in such a work as Alpnach, on Lake Lucerne. And so we might instance other places, as to which Mr. Ainsworth's selection has not been judicious, or which have been overlooked.

There are very numerous woodcuts to the work; some of them excellent, but others bearing the names of places we know well, and yet do not recognise. General views of towns are, however, very often deceptive, and give no notion of the real appearance the places present.

Though this work exemplifies the remark, that a Gazetteer cannot be perfect, its defects are inconsiderable when its merits are fairly taken into account.

BRIEF NOTICES.

An Exposition of the Prophet Ezekiel. By WILLIAM GREENHILL, M.A. (1850.) Revised and corrected by JAMES SHERMAN. (Edinburgh: Jas. Nichol.) This volume completes the publisher's reissue of the commentaries edited more than twenty years ago by Mr. Sherman: and is in many respects one of the most interesting and valuable of the series. We ourselves remember when the original editions were worth nearly as many pounds as this reprint costs shillings. The subsequent literature on the Book of Ezekiel is not so large or so various as to have diminished the value of these practical lectures of "the Evening Star of Stepney." In one point only are we dissatisfied with this edition, as influenced by the late Mr. Sherman's labours, and of course the secret of the cheapness of this reprint is the use of the stereotype plates which Mr. Sherman handed to Mr. Nichol,—and that is, that he ventured to carry "revision" so far as to substitute occasionally "a more common for an obsolete word," and to omit what he considered "coarse and indelicate expressions." Thus there is a loss of something of the natural complexion and the genuine savour of the work. The liberty should not have been taken in any case; and especially with a famous author, whose individuality appears in his singularities and abruptness, and who is always bold, striking, and clear. The work of an editor is better understood now than it was even thirty years ago; and the text of the older writers is respected as sacred, and not even changed taste may alter it; while whatever explication may be necessary is dismissed to the margin or notes. It was, however, a laborious and serviceable work that

Mr. Sherman performed in seeing these four goodly double-columned volumes—Adams, Burroughes, Jenkyn, and Greenhill—through the press; and we again commend them, at their present unparalleled lowness of cost, to all Biblical students and lovers of the Puritan theology and literature.—*The Complete Works of Richard Sibbes, D.D.* Edited by the Rev. A. B. GROSART. Vol. 6. (Nichol's Series of Standard Divines.) (Edinburgh: James Nichol.) The sixth volume of Sibbes contains "Josiah's Reformation"—a very choice piece; "The Saint's Comforts"; "God's Inquisition"; "The Rich Poverty"—very characteristic of the author; "The Matchless Love and In-being"; "A Heavenly Conference," and "The Bride's Longing"; with some half-dozen others. A rich volume, and a welcome. The editor's notes are comparatively few; but are judicious and adequate. Mr. Grosart proves himself a model editor in at least one respect—the most minute and perfect knowledge of his author.—*Prayers for the Sick and Sorrowful.* By JOHN B. MARSH. (London: Simpkin and Co. Manchester: John Heywood.) Mr. Marsh omitted from his recently-published little volume of "Bible Prayers" all those contained in the Psalms; and has now framed from the Book of Psalms alone "a series of prayers suitable for the use of that great 'section of the human family coming under the designation of the sick and the sorrowful.'" With general good judgment, and with the true instinct of pious feeling, he has made a selection which will, we think, be often very serviceable to the grieving and languishing, and which is produced in a form peculiarly suitable to the enfeebled hand of the sick. The compiler truly says, "Persons in almost every frame of mind will find a 'prayer in this book suited to them, whether they are 'broken-hearted on account of sin, or full-hearted with 'gratitude for some mercy.'" He further remarks, that "no fanciful changes" have been made in the text, but "the language of the Psalms has been adapted to suit 'the feelings and circumstances' of those for whom the book is intended. This is quite true for the most part; but there are a few instances in which the text is departed from, not in the mere way of adaptation, but so as entirely to change its meaning and application: and this we regret, because such accommodations of Scripture are likely to beget false impressions or uncertainties as to the significance of the original; the text of which, on any theory of inspiration, is too venerable to be made to bear meaning, that the writer or inspirer did not distinctly purpose. Thus, in the prayer from Psalm vi., Mr. Marsh gives us, 'My soul also is greatly distressed 'by thy wrath: O Lord, how long wilt thou punish 'me?'" The English version reads, "My soul is also 'sore vexed: but thou, O Lord, how long?" And Hengstenberg gives it, "My soul is greatly terrified; 'and thou, O Lord, how long?" Now, notwithstanding that the Psalm pleads against the Divine chastisement "in anger," it is objectionable that the phrase "by 'thy wrath" should be introduced as the source of "great distress" in a place where nothing corresponds to it in the original: and it is very much more to be objected to, that the broken phrase of violent pain, "but thou, O Lord, how long?"—importing, "how 'long, Lord, wilt thou delay? how long ere thou wilt 'return and deliver?"—should be changed from an aspect of rising hope to one of despondency, by the introduction of the gratuitous phrase, "how long wilt 'thou punish me?" Some further instances, nearly similar to this, might be adduced: but one is sufficient to call attention to what we deem an important principle—the reverent preservation of the Scripture meaning of Scripture words, and the use of those words with reference solely and precisely to the very meaning they were intended to convey. A few of the titles of these prayers should have been more definite: and the study of the probable occasions on which they were composed, and of their peculiar references to circumstance and experience under very varied figures, would have made it possible to express in titles scarcely more lengthy than these such ideas as would throw illustrative light on the contents of the petitions themselves, and render them more suggestive and profitable to the persons by whom they may be adopted in their own cases. We may point out, as one instance of misappreciation, that the 12th Psalm contains no prayer "for the increase of the 'Church," as is here attributed to it; but prayer for deliverance from prevailing godlessness and faithlessness. The Index is an excellent help to the use of this well-conceived little work.—*Religion and Business; or, Spiritual Life in one of its Secular Departments.—Glimpses of Great Men; or, Biographic Thoughts of Moral Manhood.—Words for the Heart and Life.* A Volume of Discourses. By the Rev. A. J. MORRIS. (London: Elliot Stock.) We receive with great pleasure these elegant cheap editions of the works by which the Rev. Alfred Morris is best known. They are amongst the most delightful and powerful of the works on practical religion that have been published in our day: and although it is not the whole mind, or even the best thought and deepest experience of the author, that they express, yet they are of rich and genial quality in both spiritual wisdom and literary performance. Having noticed at least two of them on their first publication, we must now be satisfied with bearing testimony to their remarkable usefulness, and with commending them as peculiarly fitted to young men, especially to those of the higher order of mind.—*Pietas Privata: the Book of Private Devotion.* With

an Introductory Essay on Prayer. By HANNAH MORE. (London: C. Griffin and Co.) This little work, originally dedicated to the late Queen Adelaide, contains prayers for every day in the week, shorter forms of petition, and occasional prayers adapted to all the ordinary varieties of spiritual experience. These prayers are from various hands, and are generally characterised by solemn, simple feeling, and a thoughtful expression of religious truth and aspiration. The Introductory Essay is followed by "Thoughts on Private Devotion," which are comprehensive, searching, plain, and forcible. There are added to the prayers, "Devout Meditations," taken from various authors, and very well suited to guide the spirit of devotion. A few well-known hymns are added; all excellent, but too few to give variety to devotional exercises. There are many whom such a book serviceably takes by the hand, when their private hours would be less profitably spent, under the influence of distractions, or when jaded and enfeebled with work and toil. The direct and free communion of the soul with God is preferable to the use of forms of supplication and ejaculation: but it is often the use of such forms to start the thought and give the language with which then, unfolding its own needs, and desires and pleadings, the soul continues to wait on the "Hearer and Answerer of Prayer." Such a book as this has, therefore, its constant and its occasional uses; although not all its contents are equally fitted to the occasional and higher use we refer to, for they are not all vital and suggestive enough. It is elegantly printed in antique type, with head and tail pieces, and ornamental initials.—*Mexico: the Country, History and People.* (London: Religious Tract Society.) This is one of the most appropriate and interesting works of the day. Mexico, not only by its geographical position, and relation to future communication between the Atlantic and Pacific, but by its very remarkable natural features and productions, and still further by the mysterious antiquities which speak of races and times that are lost to the knowledge of men, is a country which has the highest interest for minds of every order and of every tendency of inquiry. Recent events have given it a foremost place in to-day's political diorama; and there must be many who have hitherto been content with a school-boy knowledge of the country, who now desire to know its history and social condition. This is, then, the very volume for them. The author is no mere compiler; but, having mastered his materials, has produced a most careful, complete, and agreeably-written account of the scenery and natural products of Mexico, and of its history from the earliest times to the period of the recent French occupation. It is a most creditable work; and must be reckoned with the very best by which the Tract Society has of late years given highly valuable assistance to an elevated educational progress, and to the diffusion of a solidly good and really delightful family literature.—*Sandford and Merton.* By THOS. DAY.—*History of the Plague of London.* By DANIEL DEFOE. (London: Longman and Co.) These are new volumes of Mr. Laurie's "Entertaining Library," of which we spoke very warmly some months ago, as a collection of really readable standard books for the young, suited to enlarge their minds and to strengthen their moral feelings. Of course, each of the present volumes is an abridgement: but it is all the better for being so. Boys are accustomed to something like "sensation books" now-a-days, in the adventures, possible and impossible, of all the conceivable and inconceivable Crusoes, in all parts of the world. Dear old "Sandford and Merton" seems shockingly tame to them, if read in its quiet, prosy fullness; but an abridgement may, and this abridgement does, enchain and preserve their interested attention, by giving incidents and their direct lessons without all the didactics of the original. Defoe, as everyone will know, when prepared for the eyes and ears of the young, has the perfect mastery of their imaginations and their feelings; and this abridgement of the "History of the Plague" will be read with a thrill and an excitement that hardly any modern work known to us has the realism to produce. We again wish the "Entertaining Library" abundant and long-continued success.—*The Earnest Student: being Memorials of John Mackintosh.* By NORMAN MACLEOD, D.D. Popular Edition. (London: Strahan and Co.) Having reviewed this work on its appearance nine years ago, we have only to express our great pleasure at finding it in its eleventh edition, and at learning that many persons, especially young men, have gratefully acknowledged to its author the spiritual good which they have derived from its perusal. It is pre-eminently a biography for young men,—and most of all for students: and we have no reserve in saying that, while, after frequently turning to its pages for several years, we are more alive to minor defects than on its first perusal, we yet have more than ever a strong personal attachment to the book, and are accustomed warmly and tenderly to commend it to our friends. The present edition is enlarged by two chapters taken from Mr. Mackintosh's Diaries in Italy, and by two very interesting letters; and a new and pleasant preface by Dr. Macleod includes a touching letter from Principal Forbes about his deceased friend. Mr. Strahan has done well to include so delightful and profitable a book in his "Family Library."—Messrs. Kelly and Co. have just issued their *Post-office Directory for the Counties of Birmingham, Staffordshire, Warwickshire, and Worcestershire for the year 1864*, consisting of 1,344 pages. It has been compiled upon their latest and most improved plan, and will, no doubt, be found invaluable to com-

mercantile men living within the district, as well as to many London firms, who will be glad of having the opportunity of cultivating a country connection by means of lithographic communications, &c.

Poetry.

THOUGHTS AFTER SUNSET.

"God giveth songs in the night."—Job xxxv. 15.

Voice of the quiet night,
Speak to my waiting heart,
And to each jarring passion there,
Thy sacred peace impart.

How placid is yon lake,
How silent is the sky,
The very winds have held their peace,
As evening passes by.

No voice nor speech is heard—
The music of the spheres
Breathes its seraphic beauty out,
Only to Heaven-taught ears.

The patriarch full of woe,
Songs in the night could hear;
Harp-notes of heavenly minstrelsy,
When only God was near.

And still, oh! loving night,
On thy indulgent breast
The orphan's tear, the widow's wail,
By thee are hushed to rest.

So be my spirit soothed
With all thy voiceless power,
Nor care, nor strife, nor sin invade,
This still calm evening hour.

Come gentle, holy night,
Enfold me in thy wing,
And ere I sleep, unheard by man,
Thy Maker's praise I'll sing.

Brinsford, Victoria.

W. G. B.

Court, Official, and Personal News.

The Queen is expected to return to Windsor on or about the 27th inst.

The Queen has given a splendid watch to one of the Highland gillies who rendered assistance after the recent accident to the Royal family.

On Friday afternoon the Queen, accompanied by the Crown Prince and Princess of Prussia, and Prince Arthur, and attended by Lady Churchill, went up Aberarder and returned by Invercauld.

The Queen has, through Sir C. B. Phipps, communicated the fact that she was "much touched by the loyal attention to her Majesty's known wishes displayed in the respectful and quiet demeanour of the crowds assembled" on the occasion of the inauguration of the Prince Consort statue at Aberdeen.

The Prince and Princess of Wales, accompanied by their relations, the Prince and Princess Christian and their children, Prince Frederick and Princess Dagmar, left London on Thursday for Sandringham Hall by the Great Eastern Railway.

The Prince of Wales has formally renounced for himself and his heirs his right of succession to the Duchies of Coburg and Gotha in favour of Prince Alfred.

Sir Rowland Hill having been compelled, by the state of his health, to obtain leave of absence for six months, Mr. Tilley, the Senior Assistant-Secretary, will, by the direction of the Postmaster-General, perform the duties of Secretary of the Post-office, as Acting Secretary, during Sir Rowland Hill's absence.—*Times*.

We have reason to believe that Sir Robert Peel will be called upon to resign his office of Secretary for Ireland. Certainly, after his recent escapade at Tamworth, a continuance of his connection with the Government must be highly distasteful to a large majority of his colleagues.—*Morning Star*.

Lord Brougham has returned to Brougham Hall from attending the Social Science Congress at Edinburgh. The noble and learned lord, after a short rest at his country seat, will come to London on his way to Cannes, where, as usual, he intends to pass the winter months.

The *Dublin Evening Mail* understands that Sir William Somerville is to be raised to the Irish peerage to fill the vacancy which is now available. The title the right hon. baronet is said to have chosen is Colville.

We believe we shall not be inaccurate in stating that the good offices of the King of Portugal have not been refused by the Brazilian Government, and that any proposition for the restoration of political intercourse will be received in an amicable spirit at Rio de Janeiro.—*Daily News*.

The funeral of the late Archbishop Whately took place on Thursday. The deceased prelate was buried in the vaults of Christ Church Cathedral, Dublin.

Mr. J. Stansfeld, M.P., Junior Lord of the Admiralty, is at present daily engaged at Portsmouth Dockyard in investigating the Dockyard system of account-keeping and the mode of carrying out work in the different departments of the yard.

The *Court Journal* states that Mr. Disraeli's state of health gives his friends much anxiety.

The Rev. Professor Stanley, D.D., is travelling in Northern Italy.

On Friday, Major Cowell, whilst riding out with Prince Alfred in Edinburgh, was thrown from his horse, but though momentarily stunned by the fall, he was not injured, and continued his attendance on his Royal Highness during the remainder of the ride.

The *Hampshire Advertiser* states that the government has some idea of making a harbour of refuge at Ventnor, at the back of the Isle of Wight.

Miscellaneous News.

EXETER HALL.—The National Choral Society announce the commencement of their new season on Wednesday, November 25, when Handel's oratorio, "Judas Maccabæus," will be performed, with a band and chorus of 700. Mr. Sims Reeves has been engaged for the ten subscription concerts to be given by this society during the forthcoming season. Mr. Santley will also sing in "Judas Maccabæus." Conductor, Mr. G. W. Martin.

THE STEAM RAMS.—The steam ram *El Tousson* still lies moored alongside the Victoria Wharf. She is now under surveillance of a party of marines. At dusk on Sunday a marine, under arms, was pacing the forecastle. The *Goshawk* is not now moored alongside *El Tousson*, but is moored to the quay, at the stern of the ram. Workmen were employed up to Saturday afternoon on board *El Tousson*, pushing forward her fittings.—*Liverpool Albion*.

THE LIVINGSTONE EXPEDITION.—In a letter to Sir Roderick Marchison, announcing the death of Mr. Richard Thornton, the geologist, Dr. Livingstone, after alluding to the depopulation of the valley, and the probability of his being obliged to take to pieces the steamer, and screw her together, with the view of a sale, thus concludes:—"Dr. Kirk and Mr. Charles Livingstone now go home. The scene of desolation around us reacts on my health badly."

MODEL DWELLINGS IN ST. PANCRA.—The Metropolitan Board of Works have assented to an application from Mr. J. N. Mays, the Secretary of the Improved Industrial Dwellings Company, asking for leave to erect on a piece of land close to the Great Northern Railway Station, King's-cross, several large blocks of dwellings after the model of those recently built for Alderman Waterlow in Finsbury. The dwellings (the construction of which is about to be immediately commenced) will comprise separate and distinct houses for about 100 families.

THAMES EMBANKMENT.—Some important business was transacted at the meeting of the Metropolitan Board of Works on Friday. A short time ago the tender of Mr. Ridley for the construction of the first part of the Thames Embankment was accepted, subject to his sureties for its due fulfilment being approved. On Thursday the committee to whom the examination of the sureties was referred reported against them, and the tender was rejected. Mr. Farness's tender, to do the work for 520,000*l.*, was then accepted.

SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT.—Mr. William Tallack, secretary to the above society, has held three meetings at Liverpool and Birkenhead during the past week for promoting the abolition of death-punishments. Resolutions were adopted declaring that capital punishment has entirely failed to accomplish either of the objects professed, viz. deterrence, reformation, or public security. On Tuesday week Mr. Tallack attended a conference held in the Mayor's Parlour, Town Hall, Manchester, Abel Heywood, Esq., the Mayor, presiding. At this conference it was resolved to establish a Manchester Association for the Abolition of Capital Punishment, of which Messrs. Albert Megson and William Stokes were appointed secretaries.

FATAL COLLIERY EXPLOSION.—Thirty-five lives have been lost by an explosion at the Morfa Colliery, Margam, Glamorganshire, on Saturday last. The pit is an immense one, worked by the firm of which Mr. Hussey Vivian, M.P., is the head. It seems to have borne a "fiery" character, and has always been worked with locked safety-lamps. The explosion took place about half-past ten o'clock in the morning, at which time there were 400 workmen in the pit. The mischief, however, appears to have been confined to an old working, where only forty-three men and boys were engaged. Of these no less than thirty-five were killed. The explosion is supposed to have been occasioned by a workman removing the top of his lamp to light his pipe.

THE EARL OF LEITRIM AND THE LORD-LIEUTENANT OF IRELAND.—The Earl of Leitrim has been pleased to revenge himself on the Lord-Lieutenant of Ireland, by refusing his excellency a night's lodging at an obscure inn in the wilds of Connemara. It appears that the Government had not, according to the noble lord's belief, been sufficiently active in putting down agrarian crime in the neighbourhood, and, therefore, on hearing of his excellency's projected tour through the Western Highlands, his lordship wrote to the hotel-keeper at Maam:—"King.—I will be obliged to you to fill the hotel with my tenants forthwith. Let every room be occupied immediately, and continue to be occupied, and, when so occupied, you will refuse admittance to Lord Carlisle and his party." The Lord-Lieutenant and his party having had warning, drove past Maam to the next town, without suffering any particular inconvenience. It has since been announced that Lord Leitrim's name has been struck off the commission of the peace for the three counties in which he was a magistrate.

CHILDREN AND HEALTH IN BETHNAL GREEN.—Mr. Henry Spicer, secretary of the Nichol-street Ragged Schools, has published two or three little facts illustrative of the condition of Bethnal-green, which deserve a passing remark:—"In 1855, out of an infant-class of 160, 60 children died in the course of a month of destitution and the resulting disease. During the famine of 1860, more than 200 families were daily relieved, and more than once children have been brought into the school to die beside the school-room fires, as their parents were unable to afford them that luxury at home." The Bethnal-green Board of Guardians have taken active measures in regard to the blood-poisoning cases in Hollybush-lane. Those

measures, however, do not refer to the sanitary condition of the place, but to the gentleman who was mainly instrumental in bringing its horrible state into public notice. The indefatigable Mr. Collins has made a series of charges against Dr. Moore, and asked the board to dismiss him from the post he occupies as one of their medical officers. The board have complied with the request. The Home Secretary has demanded explanation.

Cleanings.

A fresh party of twelve English cricketers have just embarked for Australia.

Why is a telegraph clerk like a gossiping sempstress.—Because he is always talking while he is plying his needle.

Chopin's pianoforte, which had come into possession of his sister, a lady of Warsaw, was among the many precious relics the other day destroyed by the Russians who pillaged the Zamoyaki Palace.

M. About, in a recent publication, says of an avaricious man, that "it had been proved that, after having kindled his fire, he stuck a cork in the end of the bellows to save the little wind that was left in them."

EFFECT OF AN EARTHQUAKE IN 1727.—A New England paper of 1727 announced that a considerable town in that province had been so awakened by the awful providence in the earthquake that the women generally laid aside their hoop-petticoats.

"In short, ladies and gentlemen," said a speaker, "I can only say that I wish I had a window in my bosom, that you might see the emotions of my heart." The newspapers printed this speech, leaving the "n" out of "window."

French fashion, it seems, declares just now for everything Scottish. Plaid (the Stuart tartan) ribbons, plaid mantles, plaid shawls, even plaid hats and boots, are met with in every street, while "*à la Marie Stuart*" is applied, with comprehensive incongruity, to the chairs and tables at the upholsterer's, and to the last made dish at the cookshop.

ON THE SAFE SIDE.—The New Orleans special correspondent of the *New York Times* says:—"The other day I saw an old Uncle Tom, who by the way with his white hair, profuse white whiskers, a high, wide, but still retreating forehead, put me in mind of Martin Van Buren. This venerable specimen of a late institution was sitting on top of a roadside fence watching with intense interest the first invasion into his neighbourhood of the d—d Yankees. I stepped in front of the old man, and very abruptly asked him if he was for the Confederates or for the Yankees. A smile lit up his old weather-beaten countenance until it looked like illuminated india-rubber; then he said in a coy manner that would have done honour to a young girl, 'Why, you see, master, 'taint for an old nigger like me to know anything 'bout politics.' Not content to let him off so easily, I queried rather sternly. 'Well, Sir, let me know which side you are on, any way.' The old darkey kept up his ineffable smile for a moment, and then assuming a gravity that was ridiculous, remarked, 'I'm on de Lord's side, and He'll work out his salvation; 'dress de Lord.' No one could catch that old darkey."

THE POPE AND DR. TISCHENDORF.—The Pope has been carrying on a correspondence with Dr. Tischendorf, who, among the other benefits he has bestowed on Scriptural science, has given to the world a Greek version of the Scriptures which he discovered in a monastery on Mount Sinai. In an autograph letter, dated Sept. 2nd, his Holiness says:—

Verily, the glory you possessed already in this branch of science has been crowned by this last work, not less on account of its difficulty and magnitude than by reason of its importance. For not only does the Sinaitic Codex present a great part of the Old Testament and the whole of the New, which was not completely contained even in the Vatican Codex, but it contains besides the writings known under the name of Barnabas, which hitherto had been published only partly and defectively, and the first part of "The Shepherd"—writings which are indeed to be highly prized. O that the fruits of so many travels, researches, labours, which you have cheerfully taken upon yourself, and happily executed, may especially, as you yourself say, help the advance of Christian knowledge not only of the whole of Christendom, but may also draw upon you in such rich measure the favour of God, that we may finally be able to embrace you as a dearest son, bound with us by the bonds of perfect love. This we beseech of God for you, illustrious sir, while we express our gratitude to you, and assure you of our high esteem.

Ewald, one of the strictest of critics, lately remarked in reference to Dr. Tischendorf's successful labours:—"Indeed, we may say, that if any earthly accident should befall this treasure itself it will still remain as good as preserved." Respecting the long-which his Holiness expresses at the conclusion of the above letter, "to be able to embrace Dr. Tischendorf as one of his dearest sons," &c., it need hardly be observed that the gentleman in question is never likely to gratify the Pontiff's desire. He is as thoroughly Protestant now as at any period of his life, and has never felt the slightest inclination towards a more intimate connection with the Church of St. Peter, even though the cardinal's hat would be his reward.

Births, Marriages, and Deaths.

BIRTHS.

RALEIGH.—Oct. 12, at 2, Gloucester-villas, Highbury New-park, the wife of the Rev. Alexander Raleigh, of a daughter.

HARRIS.—Oct. 13, at De Montfort House, Leicester, the wife of G. Shirley Harris, Esq., of a daughter.

ORCHARD.—Oct. 17, at Bristol Bridge, Bristol, Mrs. Edwin Orchard, of a daughter.

MARRIAGES.

DAVIE—HEARN.—Sept. 27, at the Congregational Chapel, Teignmouth, by the Rev. J. H. Bowhay, Mr. Richard Davie, to Miss Emily Hearn, of Dawlish.

WARE—LEE.—Oct. 4, by special licence, at the Congregational Chapel, Teignmouth, by the Rev. J. H. Bowhay, Samuel Ware, Esq., of Rewe, near Exeter, to Miss Charlotte Lee, of Holland Cottage, Teignmouth, daughter of the late Thomas Lee, Esq., of Gunston.

STURT—HILL.—Oct. 6, at the Independent Chapel, Wistanswick, by the Rev. J. Pattison, Wem, assisted by the Rev. J. Yeates, the Rev. H. Sturt, Market Drayton, to Jane, youngest daughter of Mr. John Hill, Sutton-leath. No cards.

DANNATYNE—SHARP.—Oct. 8, at Albion Chapel, Southampton, by the Rev. Alexander McLaren, B.A., Niel Dannatynne, Esq., of Manchester, to Margaret, second daughter of George Sharp, Esq., of Woolston, Southampton. No cards.

FORREST—BAGNALL.—Oct. 8, at Bocking, Essex, by the Rev. S. Clarkson, Mr. A. Forrest, of Salford, to Ellen Bagnall.

WOLFENDEN—CRICK.—Oct. 10, at the Congregational Church, Regent-street, Barnsley, by the Rev. J. Oddy, Mr. Abraham Wolfenden, York, to Miss Emma Crick, Dodworth-road, Barnsley.

FILER—MORRIS.—Oct. 12, at the Independent Chapel, Clutton, near Bristol, by the Rev. G. Nettleship, Charles Filer, to Mary Morris, both of Chew Magna, in the county of Somerset.

BEEDLE CHANLEY.—Oct. 13, at the parish church, Woburn, Bucks, by the Rev. George Cushman, Mr. Thomas Beedle, of Weston-super-Mare, to Rebecca, only daughter of William Chanley, Esq., of Woburn.

HILL—BELSHAM.—Oct. 13, at the Congregational Chapel, Maldon, by the Rev. J. G. Hughes, the Rev. John Hill, M.A., of Southampton, to Elizabeth Gosling, second daughter of Isaac Belsham, Heybridge, Essex. No cards.

SOWERBUTTS—BAMBER.—Oct. 14, at the Baptist Chapel, Vauxhall-road, Preston, by the Rev. T. Haworth, Mr. Thomas Sowerbutts, Farnate, to Miss Alice Bamber, both of Preston.

GRAVES—BASS.—Oct. 15, at the Baptist Chapel, Olney, Bucks, by the Rev. F. Timmis, Mr. J. W. Graves, of Methwold, Norfolk, to Fanny, youngest daughter of J. Bass, Esq., of the former place. No cards.

FISHER—RUTTER.—Oct. 15, at the Chapel, Stansfield, Suffolk, by the Rev. D. W. Evans, assisted by the Rev. John Rutter, uncle of the bride, Mr. Thomas Henry Fisher, of Stansfield, to Elizabeth Rose Rutter, of Denston, eldest daughter of Mr. John Siggs Rutter, of Stowmarket, and niece of the Rev. John Rutter, of Denston.

DEATHS.

WILSON.—Aug. 11, at Hankow, China, after a few days' illness, the Rev. Robt. Wilson, B.A., of the London Missionary Society, aged thirty-four.

PARRETT.—Sept. 21, at The Villa, Davenham, Cheshire, Emma Catherine, second daughter of the Rev. C. H. Parrett, aged twenty-three years, much beloved and deeply regretted by a numerous circle of Christian friends.

APPLIN.—Oct. 4, in the thirtieth year of her age, at the residence of her father, Mr. Edward Russell, Denmark-street, Pentonville, Lucy, the beloved wife of Mr. Benj. Applin, to the inexpressible grief of her husband and sorrowing relatives.

COPESTAKE.—Oct. 13, at Kentish-town, Ann, wife of S. Copestake, Esq., of Bow-churchyard, E.C.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, Oct. 14.

ISSUE DEPARTMENT.

Notes issued ..	£28,537,925	Government Debt £11,015,100
		Other Securities .. 3,634,900
		Gold Coin & Bullion 13,887,925
	£28,537,925	£28,537,925

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities .. £10,915,363
Reserve .. 3,123,554	Other Securities .. 21,340,145
Public Deposits .. 4,616,052	Notes .. 6,401,375
Other Deposits .. 16,352,518	Gold & Silver Coin .. 682,656
Seven Day and other Bills .. 734,145	
	£39,369,569

Oct. 15, 1863. M. MARSHALL, Chief Cashier.

HOLLOWAY'S PILLS.—IMPAIRED CONSTITUTIONS.—The infirm are unfortunately most prone to become the victims to dangerous maladies unless the purity of the blood and functional regularity of the vital organs be carefully guarded. Holloway's Pills can be recommended with the most truthful earnestness as the best purifiers, alternatives, and aperients when the body is naturally weak or accidentally disordered. They never create disgust, and do not cause the weakness and oppression too often consequent on the frequent repetition of the ordinary drastic drugs which are sometimes thoughtlessly, though most disastrously prescribed. These Pills, in truth, carefully guard the constituents of the animal frame; they enrich the blood when poor in quality; they increase that fluid when deficient in quantity, and always strengthen.—[Advertisement.]

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 19.

The supply of wheat fresh up from the home counties to this morning's market was small, and it found buyers slowly, at about the rates of this day week. The arrivals of all descriptions of foreign grain are large, and the demand for old wheat is rather more active, and the quotations of Monday last are maintained. Flour was in fair request, and good barrels bring quite as much money. Beans and peas can both be bought on rather easier terms. Barley sells very slowly, and prices are the same as last week for malting descriptions; gliding barley is lower. We have had a very large arrival of foreign oats during the past week, and under the pressure prices have given way to the extent of 6d per qr for new oats. Fine Russian oats were at about the rates of last week. The business doing in cargoes for orders on the coast is at the prices of Monday last.

BREAD.—The prices of wheaten bread in the metropolis are from 7½d to 8½d; household ditto, 5½d to 7½d.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 19.

The supply of foreign beasts and sheep on sale in our market to-day was again extensive. The show of calves was seasonably large. The quality of the sheep was prime, a good demand, at very full prices. Beasts and calves moved off slowly, at late rates. From our own grazing districts, the receipts of beasts fresh up this morning were moderately extensive as to number, but their general condition was by no means first-rate. Good and prime stock were taken off somewhat freely, and late quotations were fully supported. Inferior breeds of beasts were dull, at the currencies of this day so might. The top quotation for beef was 5s per 8lbs. The arrival from Lincolnshire, Leicestershire, and Northamptonshire comprised 2,200 shorthorns, &c.; from other parts of

England, 950 various breeds; from Scotland, 3 Scots; and from Ireland, 760 oxen and heifers. With sheep we were moderately supplied, and most breeds came to hand in good saleable condition. The mutton trade was firm, and in some instances prices advanced 2d per 8lbs. A few very superior old Downs changed hands at from 5s 6d; but the general top figure was 5s 4d per 8lbs. Prime half-breeds made 5s 4d, per 8lbs. We have to report a heavy request for calves, the supply of which was moderately large, at about the prices of this day so might, viz., from 3s 4d to 4s 4d per 8lbs. The business doing in pigs was moderate, at last week's prices.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	3	6	Prime Southdowns	5	2	5	4
Second quality	3	8	4	2	Lambs	0	0	0	0
Prime large oxen	4	4	4	8	Lge. coarse calves	3	4	4	0
Prime Scots, &c.	4	10	5	0	Prime small	4	2	4	4
Coarse inf. sheep	3	8	4	0	Large hogs	3	6	4	0
Second quality	4	2	4	6	Neatm. porkers	4	2	4	6
Pr. coarse woolled	4	8	5	2					

Suckling calves, 12s to 20s. Quarter-old store pigs, 20s to 26s each.

NEWGATE AND LEADENHALL, Monday, Oct. 19.

Fair average supplies of town and country-killed meat are on sale at these markets to-day, and the trade rules heavy, at our quotations.

Per 8lbs by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	2	6	2	10	Small pork	4	0	4	4
Middling ditto	3	0	3	4	Inf. mutton	3	0	3	4
Prime large do.	3	6	3	8	Middling ditto	3	6	4	0
Do. small do.	3	10	4	0	Prime ditto	4	2	4	4
Large pork	3	4	3	10	Veal	5	6	4	2

PRODUCE MARKET, TUESDAY, Oct. 20.

TEA.—The amount of business done has been to a very limited extent, owing to the large quantity expected to be offered at the next public sales, and previous quotations have been fully maintained.

SUGAR.—There has been an active inquiry for all descriptions of West India, and good and fine grocery qualities have advanced 6d to 1s per cwt. In the refined market a firmer tone has been apparent, owing to the small quantity of goods on offer.

COFFEE.—The demand in this market for colonial descriptions has been moderate, and about previous quotations have been obtained.

RICE.—Business has slightly increased for soft qualities of East India, and late prices are well supported.

PROVISIONS, Monday, Oct. 19.—The arrivals last week from Ireland were 4,911 firkins butter, and 3,136 bales of bacon; and from foreign ports 13,428 casks butter, and 703 bales and 370 boxes of bacon. The sale for Irish butter ruled firm but quiet last week, the continued mild state of the weather affecting the demand; holders were very stiff, and the sales effected were at full prices. Foreign met a fair demand. Best Dutch advanced 4s per cwt. The supplies of bacon having increased, the market was very quiet, and at the close of the week prices were at a decline.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 19.—The supplies of home-grown potatoes on sale at these markets, coastwise and by rail, are seasonably large. Most qualities, however, are in steady request, and there is no change in prices. Only a few parcels of foreign produce are on offer. The quotations are as follows:—Kent and Essex Regents 60s to 80s, flukes 70s to 90s, Shaws 50s to 60s, Rocks 50s to 60s per ton.

WOOL, Monday, Oct. 19.—Since our last report there has been a full average business doing in nearly all kinds of English wool, at very full prices, although nearly, or quite, 50,000 bales of colonial will be brought forward at the next public sales. The supplies on offer are by no means extensive. The demand is chiefly for home consumption.

FLAX, HEMP, COIR, &c., Saturday, Oct. 17.—The demand for flax is by no means active, at late quotations. Riga is selling at 5½ to 6½, St. Petersburg 4½ to 5½, and Egyptian 2½ to 3½ per ton. The amount of business doing in the market for hemp is small, and clean old Russian is worth from 3½ to 4½. Jute moves off less freely, and the quotation is 2½ to 3½ per ton. Coir goods are firm, and late prices are well supported.

SEEDS, Monday, Oct. 19.—The market for cloverseed continues inactive, and without disposition for business. Values are nominal for the new samples of foreign, which are now offering freely. White cloverseed is neglected. Trefoil does not meet any alteration.

OIL, Monday, Oct. 19.—The business passing in linseed oil is but slow, at 42s 9d per cwt on the spot. Rape is in limited request, at 44s 6d for foreign refined, and 41s 6d per cwt for brown. Fine palm is worth 33s 6d to 39s per cwt. For other oils prices rule steady. French spirits of turpentine are now quoted at 72s per cwt on the spot. Refined petroleum is worth from 2s 1d to 2s 3d per gallon.

COALS, Monday, Oct. 19.—Needy buyers had to pay an advance on last day's rates. Haswell 21s, Hartlepool 20s 6d, Trimdon Hartlepool 20s 6d, Russell Huttons 20s 3d, Harton 19s, Stewarts 20s 6d, Eden Main 19s 3d, Shindcliffe 19s, West Bryons 19s, Wylam 17s 3d, Norton Anthracite 22s.—Fresh arrivals, 32.

TALLOW, Monday, Oct. 19.—The tallow trade is quiet to-day, and prices rule stationary. The quotation for P.Y.C. is 45s per cwt on the spot. Town tallow is selling at 44s per cwt. Rough fat commands 2s 3½d per 8lbs.

Advertisements.

OPENING OF NEW STEPNEY MEETING HOUSE.

The NEW STEPNEY MEETING HOUSE will be OPENED for DIVINE WORSHIP on THURSDAY, Oct. 22, 1863.

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The Rev. SAMUEL MARTIN will Preach (p.v.) in the Evening; Service to commence at Seven o'clock.

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